

THE CHURCH STORY HOUR



MILDRED J. MCARDLE



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The Church Story Hour

Mildred J. McArdle

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Introduction

Religious education is the biggest job on earth. This book along the line of a constructive, creative program, looks into the faces of the children and aims to awaken the religious life and lead it forward in a Christian way.

What a task this is! The facing of boys and girls, that out of the silences of understanding between teacher and pupil there may be forged an armor with which youth may go forward full panoplied to meet life's good fight. Now the knowledge essential to face this task of bringing up the child "so that he may grow up as never having known himself as being other than Christian" is the big and holy task which must come from minds so trained and hearts so fired as to impart the inspiration essential to the doing of it. By long years of loyalty to the practical work in hand the writer of this book has qualified to propose such a practical program as will be worthy of putting on in the local churches. Writing these lines casts the light on more years of fidelity to such a program than perhaps I ought to mention. Sufficient it is to say that out of those years of actual contact which made for experience in following the high ideals of religious education has come these programs for Beginners and Primary groups.

Growing up in Lexington, where she was a student in Kentucky University, Mrs. McArdle went from there as a teacher in the public schools. Later she occupied all the positions, practically, in the Church

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school of the First Christian Church at Norfolk, Virginia, from superintendent of the Cradle Roll to Director of Religious Education. Out of her mind and heart, ever awake to the child, it is fitting there should come such a book as this to kindle the imagination and guide practically those who are leaders in this holy task of following the Master who "set the child in the midst."

CHARLES MORELL WATSON,
Minister.

University Christian Church,
Berkeley, California.

TO
THE CHILDREN OF
THE FIRST CHRISTIAN CHURCH
OF
NORFOLK, VIRGINIA,
WHOSE INTEREST, CO-OPERATION AND LOVE
MADE HAPPY SO MANY
CHURCH STORY HOURS

I

The Church Story Hour

The need of a story hour—

The church attendance of little children is a serious problem which is faced by parents and other adults interested in their religious nurture. A discussion of this problem reveals several phases, and the solving of any phase means careful and prayerful attention to the needs and laws of child nature and to the actual situation in the local church.

In all churches there are mothers who do not attend the morning service because they must either bring their small children with them or leave them without proper attention at home. It would be hard to find mothers who would take the second course even to attend the church service occasionally, but many mothers are forced to take the first course or be denied for long periods the privileges of the church services.

If very small children attend the average church, it means being seated upon pews which do not permit the feet to rest upon the floor and with backs so high that interesting views of near-by neighbors are not possible. It also means remaining in this condition through a service arranged to meet needs and interests of adults and having but little within the comprehension of the small listeners. Most restricting of all is the ever-watchful care of an overanxious adult. The children must not wiggle to relieve physical discomfort. They must not ask questions or make com-

ments to satisfy the demands of curiosity and imagination. They are physically uncomfortable, mentally uninterested and religiously unnourished.

In some communities there are families who live such distances from the church that it is necessary for the entire family to come and leave together. While this condition presents the problem under discussion, the church should consider it a fortunate circumstance when the attendance of the whole family is the custom. Loyalty, patriotism and a spirit of co-operation are stimulated in civic life because the family stands as a unit in the life of the community and nation. Would not equally valuable religious attitudes be stimulated if the family stood as a unit in church life?

The third phase of the problem is the question as to the effect of attendance or non-attendance upon the child's attitude toward the church service and upon the acquiring of the habit of church attendance. This is the real problem, for it is involved in whatever solution is found for the other phases. The test is the effect upon the religious development of the child. It is not so much the question, "Shall the small children attend the morning church service?" as it is, "Will their attendance mean religious growth or will it mean a dulling of the joy one should experience in participating in the services of the church?"

The church is a family with a place for all periods of life development. If the parents in the home waited until their children were nine years of age before their interests were considered or provision made for their needs, if nothing were done until that age was reached to create and deepen a sense of being a part of the family group, many children would experience but

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little devotion and loyalty to family customs and ideals of conduct. It is through sharing in the family life that the child becomes conscious of himself as a member of the family group with certain privileges and duties because of that relationship. If the church waits until the child reaches nine years of age before it seeks to create and deepen the consciousness of being a member of the church family with privileges and duties because of that relationship, many boys and girls will experience but little devotion and loyalty to church customs and ideals of conduct.

In view of these facts it is plain the church must seek to solve this problem. To take these little children to a room in the church building where they can be comfortable, where a program meeting their interests can be enjoyed and at the same time relieve parents of keeping them quiet, seems the wise and right thing to do. Therefore, the Church Story Hour is offered as one means of helping in the solution of the problem.

The need of a suitable program—

Happiness and the church should be associated in the minds of little children. It should be the aim of the leaders of little children to make possible this association. Little children are naturally religious, but theirs is a childhood religion. It is developed and nourished through materials and methods which meet the interests of childhood. Each year the importance of the willing and joyous attendance of boys and girls upon the services of God's house becomes more apparent. Future participation in the church services as church members must be safeguarded through the

habit of church attendance and the appreciation of that attendance as a privilege and not an unpleasant duty.

Church attendance on the part of adults is largely a matter of habit, and the formation of habits cannot be escaped. Routine habits are formed before the child is nine years of age, and the attitude toward the habit is "set" long before the child reaches what is commonly known as the habit-forming period, the years between nine and twelve.

After five or six years' training in leaving the church building at the close of the school session, even though no mention of home going was made in the last period of the school program, it will be difficult suddenly to acquire the habit of regular church attendance. The nine-year-old who, as a Junior is expected to attend the morning church service regularly, should not be censured if he cannot acquire this habit between the last Sunday of September when he was a Primary pupil and the first Sunday in October when he became a Junior, if he has not been helped to have the right attitude toward the habit of regular attendance.

The child will wish to attend the church service if provision is made for his needs and he has the opportunity to form the habit of regular attendance. The fact that the program of the morning is not ended until the close of the church service should be planted so deeply in his thinking that as he reaches the age when he can appreciate the church service he will stay as the natural and normal thing to do.

The importance of the habit of regular church attendance cannot be overestimated; yet to accustom a

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child merely to be present bodily contributes little toward developing his appreciation of the privilege of church attendance. He must be physically comfortable, mentally interested and religiously nourished.

Thus in addition to enabling mothers to attend the morning church services, the Church Story Hour may make a real contribution to the child's religious development. To provide for this larger function in no way detracts from its help to mothers. The mothers may have the satisfaction of knowing that, while they are enjoying sermon and worship, their children are under careful supervision and are enjoying a program which will stimulate their religious growth.

The need of co-operation—

The work of the Church Story Hour supplements the work done in the Church school and should be correlated with it. Therefore, the leaders of children in the Church school and the leaders of the Church Story Hour for that same age group should plan their programs in conference. This will prevent duplication and insure a more complete program. Through the sympathetic co-operation of their adult leaders the children will look upon the Church Story Hour as the continuation of the work of the Church school and the entire morning session will have unity of purpose.

Summary—

Realizing that the average church service must of necessity be adult-centered, that the church furnishings are unsuited for the physical comfort of little children and that adults do not like to be disturbed by their restlessness; and at the same time appreciating the importance of forming habits of regular church

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attendance by boys and girls, the church must provide some plan for its little children. The Church Story Hour should be expected to (1) render a service to mothers, (2) provide additional teaching time, (3) develop appreciation of the church program and (4) inculcate habits of regular church attendance.

II

Organization and Equipment

The work of the Story Hour should be as simple as possible and entirely free from complicated organization. Yet the work must be systematic if it is to be worth while. There must be some person or group of persons who will assume responsibility for the work, there must be preparation made for each week's program, the program must articulate with the educational work of the church and each child for whom the church is responsible should be given the opportunity of receiving the benefits of the work.

Beginning the Story Hour in the local church—

There are several groups of people in the local church who are concerned with the children and the morning church service. The minister, the church officers who are responsible for the Sunday morning church program and the teachers of little children under nine years of age are those most interested in finding a way to encourage the children to love the church and to form habits of regular attendance. It is usually some one of these who senses the need of providing for the children during the morning worship hour. If the idea does not originate among these, they will be the logical persons to determine the practicability of the plan and to co-operate in its promotion.

After the need of providing for the children is felt, the next step is to make a survey of the church mem-

bership and the families having children in the school but who are not members of the church. This survey may be made through the Educational Committee, the departments of the school, a committee appointed by the church board or some responsible group in the church or school, or through a Mothers' Club. After the names of the families having children under nine years of age, or whatever age limit is decided upon, have been listed, plans should be made for getting in touch with each family. Some families may receive a written explanation of the proposed plan, others will not appreciate what it means except through the explanation of a visitor. The families who do not attend the morning church services should be a separate list and special attention should be given them.

The co-operation of the Church Publicity Committee should be secured and a month or six weeks, during which the survey is made and the invitations given to individual families, may be spent in giving well-planned publicity to the work through church bulletins and newspapers. Beginners and Primary superintendents can do much in influencing the attitude of the children toward the new plan. The more enthusiasm there is created, the more effective will be the work for the children.

Through the mail, by the children of the school or the special visitors, a tentative list of families who wish to take advantage of the provision made for the children should be secured. This will serve as a guide in arranging the first programs and in determining the number of workers needed.

The Story Hour leader—

Even before the formation of the group has gone so far, an important matter is the selection of a leader. While a class, a department or a special group may do the work, there is absolute need for a leader. The qualifications for this person should be as high as for the leadership of any department of the school. She should be a person interested in little children. She should appreciate their possibilities and limitations. If the Story Hour is to mean more than the mere caring for the children while mothers are in church, she should also appreciate the possibilities of the work as a part of the educational program of the church. It rests with the leader whether the work will have religious value.

The leader of the Story Hour should be recognized as an officer of the Church school and as such given all the help in her work that the church can supply. She should not be expected to do her work with less than the best helpers and equipment.

The Story Hour helpers—

The number of helpers needed by the leader will depend upon the number and ages of the children. The responsibility for securing the helpers should not be placed upon the leader. She should choose them and her judgment be deferred to in regard to selections made by others, but all Story Hour workers should be appointed as other officers of the school are appointed.

Members of the training class who expect to specialize in the work of the Beginners or Primary Departments will find the Story Hour a splendid opportunity for development.

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A class of young women in the Senior or Young People's Department, or a class in the Women's Department may be responsible for providing helpers. The class organization should be responsible for the faithfulness of its members who serve as helpers and in other ways show an interest in the Story Hour, such as providing needed equipment.

Young mothers who appreciate the service of the Story Hour are often glad to share in the work. The leader should make sure no mother is asked to serve oftener than once a month.

Intermediate girls may be called upon occasionally to help but this should not be done more frequently than once in six or eight weeks as the work usually proves so fascinating that teen-age girls are tempted to ask to help rather than attend the church service.

The observing leader will discover many others who will not only render valuable help but will themselves be greatly benefited. There may be young women and girls who are anxious to work with little children but who cannot leave their classes during the Church school session who will be glad of this opportunity. Interest in the church service may be sustained in the minds and lives of young people who claim to be tired of the morning church service, by securing their help in the Story Hour. After a few Sundays spent in interesting others their own interest is renewed.

The Story Hour grouping—

Where conditions will permit, the same grouping used in the Church school should be followed for the Story Hour. If the number of children in the Beginners group does not exceed six or seven, these

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may meet with the Primary group and separate into their own age groups during certain parts of the program, such as the story or play periods.

The eight-year-olds should be encouraged to attend the older church service. If occasionally they attend the Story Hour, they should be in a separate group or with the more advanced seven-year-olds. The helper who has charge of this group should strive to stimulate their interest in the older service. Throughout the entire program of the Church Story Hour there should be the thought of the coming attendance upon and participation in the older church service.

The Story Hour session—

While the work of the morning for each group will differ, the preparation for the work and the planning of the program and materials are equally important for each group.

The leader must meet regularly with her helpers and plan with them the work for each Sunday morning. Together they will plan for the enlarging of the work until it meets the needs of the church in its relation to all little children for whom the church is responsible. If practical, the conference for planning the Story Hour should be held at the same time as the conference of other groups in the Church school for planning departmental work. The leader of the Story Hour should keep in touch with the other adult leaders of the children who attend the Story Hour, that she may supplement and never duplicate their programs of instruction or expression.

The length of the Story Hour program will depend upon the length of the church service. In the average

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church, provision should be made for an hour and twenty minutes. The leader or one or more helpers should be ready to care for the children ten or fifteen minutes before the hour for the morning church service.

Reception of children—

When the Story Hour groups are to meet in the same rooms that have been used by the Church school departments, the Story Hour leaders should be present immediately at the close of the Church school session, to take charge of the children who are to remain. They may gather these children in one part of the room or, if the circumstances permit, take them outdoors for a few moments. Frequently, of course, the leaders of the Story Hour will be workers in the Church school session also, or will attend that session in order to become thoroughly familiar with its program.

If other rooms are available, arrangements should be made with the departments of the Church school to have the children come to the Story Hour room in charge of a leader. This leader should remain with the group until a Story Hour worker assumes leadership. Thoughtful planning for the disposition of hats and wraps and papers as the children enter the room will make it unnecessary for the line of march to be broken until the children become a part of the Story Hour group. One or more helpers should be at the entrance to greet the children and give needed directions and receive any messages from Church school workers.

Closing—

A helper should be ready to take charge of the children not attending the Church school. Parents bringing children for the first time should tell the helper where they will sit in the auditorium. It will perhaps be advisable for such parents to sit for several Sundays where they can be called if needed. However, no parent should be called unless absolutely necessary.

A helper should arrange with the parents who wish to come for their children before the close of the church service so that their leaving will not interrupt the Story Hour program. While many parents will look upon the work of the Story Hour as merely a convenience making possible their church attendance, the leader and helpers must not forget that this is but a small part of its purpose. The Story Hour is a very real means of religious teaching and nurture. The wraps and papers of the children who are to leave early should be placed apart from the others and convenient to the door. Just before the closing, or at the time agreed upon with the parent, a helper can take charge of the children who are to leave and go with them to the cloakroom or behind a screen where they will get ready for leaving. If a great number of children are to leave and it is practical, the helper should leave the room with the group to wait for the parents.

Church attendance of Story Hour groups—

Arrangements should be made with the minister and the church officers in charge of the worship and preaching services for the occasional attendance of the children during some part of the church services. This should be arranged well in advance so that necessary

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adjustment in the program may be made in order that the children do not remain too long. They should be made as comfortable physically as the equipment of the church will permit. Where it can be done, low stools or foot rests should be placed in the pews occupied by the Story Hour group. The group should be seated where the children will be subjected to the least number of distracting elements and at the same time where they may enter and leave without causing confusion to the congregation or to the Church program.

This may apply only to the older members of the group. The three- and four-year-olds may remain in their room with one or more helpers.

Equipment—

The room.—It is desirable that the place of meeting be far enough removed from the auditorium that the children may be free to sing and play without disturbing the congregation. If a room adjoining the auditorium must be used, the children should be led to go through their program as quietly as possible. They should be made to feel they are helping by not making unnecessary noise and thus what seems a handicap is made a means of religious training. Continual hushing of the children and other harmful repression of their activity should be avoided.

If the Beginners or Primary Department rooms or a classroom is used, arrangements should be made with the proper persons that the rights of both groups be respected. Workers in the Story Hour should not use departments or class equipment without permission. There should be a definite understanding as to what equipment each group should use, and as to the

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condition in which the room should be left. Where no room is available, one might be secured in a neighboring building. During the summer, the ideal place for the Story Hour is a shady lawn.

Furnishings.—If the Story Hour is held in the Beginners or Primary Department room, the chairs and tables used by class or department can be used, additional chairs of greater or lesser height being provided for the Story Hour sessions. If the Story Hour meets in another room, chairs ten, twelve and fourteen inches in height should be provided. Tables, while not essential, may be used by small groups for picture work and for games. Where tables cannot be had, the seats of the chairs may be used as substitutes. A piano for songs and singing games is helpful where it can be used without disturbing others. Where there is no closet or shelves, a cabinet or desk should be provided for storing the necessary materials.

Teaching materials.—Pictures of child life, mounted on coverboard or cardboard with a story fastened to the reverse side, will be helpful when there are new and inexperienced helpers. These may also be used by older children who sometimes do not care to enter into some part of the regular program. Pictures may be found in magazines or bought of some picture company.

Pictures mounted on cardboard or thin wood and then cut into irregular pieces, make interesting puzzles. Each piece in a puzzle should have the same number written on the reverse side to keep the puzzles from becoming mixed. Place the pieces of each picture in a strong manila envelope marked with the title of the picture and its number.

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A large envelope containing a collection of pictures of many subjects may interest an older group by having them arrange the pictures according to subject, placing each subject in a separate envelope to be used later in scrapbooks. The scrapbooks may be made by the helpers during the week and used by the very young children when individual attention is required.

There should be a number of good story books for the use of the leader and helpers.¹ New books should be added each year until the best stories published for children are accessible for the Story Hour work. Each helper should keep the outline of the stories she tells and should review them from time to time in order that the stories may become her permanent possession.

There should be a few well-illustrated story books for the younger children. These should be selected by some person with good taste and an understanding of children. The rule, "No pictures but good ones," is a safe rule for little children.

A great deal of joy can be had with a postcard projector, when its use is possible.

Suggested program for the monthly conference—

In order that the greatest amount of work may be accomplished during the conference held each month with her workers, the leader should provide herself with a program which covers all points and yet is brief and concise. The following is suggestive:

1. Discussion of previous Sunday programs; plans which succeeded, plans which failed; cause of success or failure.

¹See list on page 87.

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2. Correlation of the Story Hour program with the work done in the Church school departments. Discussion of the aims of all departments; of the needs of the children discovered through personal contacts of the Story Hour workers or reports given by other adult workers. The remark made by a seven-year-old boy to his teacher that he never knew his God was the God of the negroes, led to the complete changing of the instruction period in a certain Primary Department and the centering of all missionary instruction around the thought of the family of God; the songs, stories and prayers brought to the children the thought of God loving all children, with particular attention given to God's love for the negro, whether in Africa or in America.

3. Program for the coming month; stories selected and the story-tellers appointed; play decided upon and leaders appointed; memory work suggested by the Church school teachers of the children, or decided upon after conference with these leaders; songs; stories for dramatization.

4. Extending the influence of the Story Hour; plans for giving information to new families of the church and neighborhood; reports outlined for Workers' Conference and for giving publicity to the work.

Records—

While it is not necessary to keep individual records of attendance, the leader will wish to have the names of all children attending the Story Hour. Names and addresses of visitors should be secured each Sunday. Information as to church and Church school affiliation of the families or visitors should be obtained. Where

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the visitors are residents of the community but not members of a local Church school, the names should be passed on to the proper persons to look after such matters in the local church. The number attending each Sunday should be a matter of record. The weekly program, on which comments are noted, should be a part of the Story Hour records.

III

Beginners Programs¹

Suggestions for leaders of Beginners groups—

The leader must not forget that she is dealing with little children and that their physical comfort is an important factor in the effectiveness of her plan for the morning's work. Between the Sunday school session and the beginning of the Story Hour, the children should be made physically comfortable. This will mean having a drink of water and perhaps being taken to the lavatory.

At the beginning of the work of the morning, there may be a free period during which the children will be allowed to do whatever they wish. All available materials will be placed where the children themselves can get them. Loose blocks of wood, which may be found around new buildings, are always good. Children can make collections during the week and bring them to the church. A big box from a grocery or dry goods store is all that is needed for the blocks, if a cabinet or closet is not available. This box may be painted or covered by an older group in the church. Crayons, paints, scissors and paper are always available. It must be remembered, however, that children's handwork should be entirely free. Pictures and books should be placed on a special table. Children sometimes like to bring their own toys to play with.

During this period children like to play non-equip-

¹Arranged by Miss Nell McArdle.

ment and imaginative games, such as "keeping house." (Dolls and dishes help with this.) Sometimes the children enjoy "cleaning up" and will straighten the cabinet and the place where their Story Hour materials are kept.

During the free period the children are left entirely to themselves. They like in imaginative games to have the leader pretend to be a child while a child is the leader.

Sometimes it may seem best not to have a free period but to gather the children together in organized games immediately. When the free period is used in this way, one less game is played or one story omitted.

After the free period or games, the children will very likely need a quiet period. Unless this is truly a rest period and all the children really rest, it will not accomplish its purpose. The children should lie down on mats or on the floor if it is clean, or they may put their heads on tables or backs of chairs. It should be understood that all talking and moving about cease and the room is perfectly quiet until a signal is given. The pianist may play softly or the leader sing a "wake up" song. She must let the children know she trusts them and is not watching them all the time and expecting them not to be quiet. This period should be from five to seven minutes in length.

For the songs and conversation, the children should be seated informally on the floor or in chairs around the leader. A circle formation is too formal and will tend to make conversation stiff. The children should be allowed freedom in conversation, only obeying the laws of politeness, which are, one person speaking at a time and everybody having a chance to tell what they

want to. Encourage conversation by making the period natural and informal.

The stories which are suggested in the following programs are selected to suit the general themes and aims of the Beginners Graded Lessons, in order that unity of thought and purpose may be maintained. The stories are all chosen from the following books, although others may be used. A list is given on page 87.

The Teachers' Story-Teller's Book, O'Grady and Throop.

The Story Garden, Maud Lindsay.

The themes of the programs suggested are in harmony with the central thought of the stories for the Beginners in the Sunday school. The conversation, stories and songs are chosen with that in mind.

October

(NOTE.—One program is given for each month, with the thought that the other Sundays in the month will be similar. Little children enjoy doing and hearing the same things again.)

Rest period—

1. Children made comfortable.

2. Hot Ball.—The children should be seated on the circle. Have them make an imaginary fire in the center of the circle, and heat the ball. Children roll the ball on the floor and slap it with the palms of their hands. The ball must not be caught but kept rolling. When the children think the ball is cold have it heated again. This will interest the group about seven minutes.

3. Dramatize "Hickory, Dickory, Dock." Select one child for the clock who stands in the center on a small chair. Repeat the rhyme and at the words, "Hickory, dickory, dock," the children move their arms in imitation of pendulum. At the words, "The mouse ran up the clock," the children catch hands and tiptoe up to clock. At the words, "The clock struck one," the clock claps his hands. At the words, "The mouse ran down," the children move back to the place on the circle. At the words, "Hickory, dickory, dock," move arms again as pendulum.

This may be repeated, each time with a new clock, as long as the interest is keen. Or sing the "Clock Song" or "Tick Tock" in *Song and Play*, Danielson and Conant.

Songs and conversation—

Have the children choose a song they have sung in the Beginners Department.

Song, "A Happy Thought," No. 130, *Songs for Little People*. Ask why we should be happy? Develop the idea of the many things we have to make us happy; lead the children to suggest parents, home, toys, pets, playmates, etc. Repeat the words of the song as if it was the expression of your own thought. Show pictures of some of the things that make us happy. Let the children handle the pictures. Encourage them to tell of the things that make them happy. After the idea has been caught by the children, sing to them.

Relaxation—

Imitative exercises.—The children stand and the teacher says, "Put your hands on your nose!" "Put your hands on your ears!" Then suggest hands on

knees, mouth, etc. The children follow directions seeing how fast they can do what the teacher says. The teacher must put plenty of play spirit into this exercise.

Stories—

Tell one of the following, found in *The Teachers' Story-Teller's Book*, O'Grady and Throop:

“The Old Woman Who Lived in the Vinegar Bottle.”

“The Three Pigs.”

Closing—

1. Put the room in order.
2. Get ready for going home.
3. Wait for parents. Recall the song, “A Happy Thought.”

November

Rest period—

1. Children made comfortable.
2. Skip Tag.—The children form a circle with one hand behind back, the other hand with palm upward held out in front. One child is selected to skip around the circle close to the children's hands. He taps lightly someone's hand and that person skips after him, trying to catch him. If the first child is caught, the children clap. The second child keeps skipping and the game is repeated. Simple skip music is played for the game. If piano cannot be used, the game may be played without music.

3. Punchinello.—Music in *Singing Games*, Mari Hofer. The children form a circle. Punchinello skips into and around the circle as the other children sing the first verse. As they sing the second verse,

Punchinello stands in the center. At the conclusion of the second verse Punchinello goes through some motion, clapping hands, shaking head, imitating something, as sawing wood, washing face, etc., and the circle imitates while music is played again. Then Punchinello skips around the circle and chooses some one for Punchinello and they skip out of the circle. The first child joins the circle. The second child repeats the game as first Punchinello played it.

Songs and conversation—

1. The teacher sings the first verse of "How Strong and Sweet My Father's Care," No. 12, *Songs for Little People*. Talk with the children of God's care. How does he care for us? Lead the children to suggest homes, parents, clothing, food, etc. Who helps him care for us? Suggest mother, father, big sisters and brothers. When does he care for us? Lead children to know he cares for them at all times, night, day. Why does he care? Suggest that it is because he loves them. Develop all suggestions by leading the children to talk of their own experiences.

2. The song "God Is My Helper," *Song and Play*, Danielson and Conant, may be used if desirable to develop thought of God's care.

3. Children sing refrain to "Can a Little Child Like Me?" No. 52, *Songs for Little People*.

Relaxation—

1. Play high stepping horses. Music at first played very slowly. Children bend knees, lifting leg high in air.

2. Play running horses. Music is played faster. Imitate circus ponies, run fast but very lightly.

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Stories—

1. "The Little Gray Pony," by Maud Lindsay, found in *The Teachers' Story-Teller's Book*, O'Grady and Throop.

2. If other stories are needed have children tell an old one. Review Mother Goose rhymes.

Closing—

1. Put the room in order.

2. Put on wraps and get papers, etc., ready for going home.

3. Wait for parents. Plan for story or game the children wish for next Sunday.

December

Rest period—

1. Children made comfortable.

2. Guess Tag.—The children form a circle and one child turns his back to the circle and hides his eyes. A child in the circle skips around and taps him on the back and then skips back to his place. The first child then skips around the circle and touches the one he thinks tapped him. If he guesses correctly, he has another go. If he is wrong, he takes his place in the circle and the child who tapped him hides his eyes. Simple skipping music should be played throughout the game.

3. Dramatize "Little Miss Muffett." The children are seated on the floor in a circle. Little Miss Muffett is seated in the center, eating her curds and whey. One child is selected for spider. As all repeat the rhyme, Miss Muffett and Spider dramatize it.

“Little Miss Muffett sat on a tuffett,
Eating her curds and whey,
Along came a spider (The spider creeps up from
behind)
And sat down beside her (Spider sits down)
And frightens Miss Muffett away!” (Miss Muffett
drops imaginary bowl and spoon, jumps up and
runs back to circle. New characters are chosen
and the rhyme is repeated.)

3. “Did You Ever See a Lassie?” Found in *Singing Games*, Hofer. Also in *Song and Play*.

Songs and conversation—

1. Song, “Love” verse of “Praise Him,” No. 6, *Songs for Little People*.

2. Song, “Jesus Loves Me.”

3. The teacher may say,

“He prayeth best, who loveth best,
All things both great and small,
For the dear God who loveth us
He made and loveth all.”²

4. Show picture, “Christ Blessing Little Children.” Hold it close to the children. Ask questions as, “Do you think Jesus loves little children?” “Why?” “Do the children seem afraid of Jesus?” “How do you know they are not afraid?” “One little boy is asking his mother something. I think he wants to give his flowers to Jesus.” Teach the verse song, “God Is Love,” No. 49, *Songs for Little People*.

²Samuel T. Coleridge, “The Rime of the Ancient Mariner.”

Relaxation—

Play dancing snowflakes. The children interpret the music, whirling lightly about the room. Music of No. 107, *Songs for Little People*, played with light touch.

Stories—

Once there was a snowman,
Who stood outside the door;
He thought he'd like to come inside
And run about the floor.

He thought he'd like to climb
On the big white bed;
He thought he'd like to warm himself
By the firelight red.

So he called unto the North Wind,
"Help me now, I pray,
I'm almost frozen
Standing here all day."

Then the North Wind came
And blew him through the door;
And now there's nothing left of him
But a puddle on the floor.

—Author unknown.

2. "Johnny Cake," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

3. "Three Guesses," *The Story Garden*, Lindsay.

Closing—

1. Put room in order.
2. Get wraps, papers, etc.
3. Wait for parents. Talk with the children about next Sunday.

January

Rest period—

1. Children made comfortable.

2. Snow Man Game.—One child stands in the center of the circle. Several children pretend to build a snow man about him, patting him and shaping him, putting on a real or imaginary hat and shawl, imaginary coals for eyes and buttons. Then the circle repeats,

“We pick up snow,
And roll it so,
And roll it so,
And get ready to throw.”

This may be sung to simple music. Each time the children throw imaginary snowballs at the end of the verse the snow man gradually falls, first an arm, then perhaps his head droops. Allow the children to use their imagination.

3. Herr Slap Jack.—The children form a circle. One child runs around on the outside and touches some child on the back. That child runs in *opposite* direction. When they meet they bow (or hop), but keep on going, seeing which will get to the open space in circle left by second child. Whoever is there first stays and the other repeats the game.

4. Have the children suggest a favorite game.

Songs and conversation—

1. Sing several favorites of the children.

2. Talk with the children of the things that protect us from cold: houses, heavy clothing, food, coal, wood, (fires). Tell how animals are protected. God gives

them warm clothes. He causes the birds to fly to warm countries. Secure as much information as possible through questions. Develop the statements from the children's answers and out of their experience.

Relaxation—

Story play.—Have the children pretend playing out of doors. The North Wind is represented by one child. He comes in and runs about among the children who pretend they are cold. Put on imaginary wraps, gloves, etc. Then run very fast to keep warm.

Stories—

Tell one or more of the following:

“The Snow Man,” *The Story Garden*, Lindsay.

“The Stick Horse,” *The Story Garden*, Lindsay.

“The Three Pigs,” *The Teachers' Story-Teller's Book*, O'Grady and Throop.

Closing—

1. Put the room in order.
2. Put on wraps and get papers.
3. Seated on circle waiting for parents. Recall old stories or Mother Goose Rhymes.

February

Rest period—

1. Make the children comfortable.
2. Quiet game.—The children are seated on a circle. One child hides his eyes while another hides a tiny red heart in some one's hands. All the children put their hands together so the child cannot see who has the heart. The child who closed his eyes now walks slowly around the circle, listening to music. When he is near

the child who has the heart, the pianist plays loud and the child may look in the hands. If he guesses right he hides the heart; if he is wrong he takes his place in the circle.

3. "Do You Know the Muffin Man?" *Singing Games*, Hofer.

Songs and conversation—

1. Sing "America" to the children while they stand. Show picture of Washington and talk of his bravery. Ask how children can be brave? Secure such answers as "Not cry when hurt," "Not afraid of the dark."

2. On the Sunday nearest February 14 the valentine idea may be developed. Emphasize thought of the day as a time to make friends happy.

Relaxation—

March with flags. Give leader a flag, then give one to all the children who march like soldiers until all have flags.

Stories—

1. "The Old Woman and Her Pig," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

2. "Half-Chick," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

Closing—

1. Put the room in order.

2. Get wraps, papers, etc., ready for going home.

3. Seated on circle. While waiting for parents have children guess whose mother or father will come first. Talk with them of what may be done next Sunday.

March

Rest period—

1. The children made comfortable.
2. "Looby Loo," in *Singing Games*, Hofer. Also in *Song and Play*.
3. Eskimo Tag.—Played as Skip Tag except that the children fold their arms and hop after each other in place of skipping. Feet are to be kept together and children encouraged to hop on their toes rather than on the whole foot.
4. Hiding Object.—The children stand in front of their chairs and hide their eyes. The object (a rag doll is good, a pretty leaf or flower will do) is hidden so that it may be seen by all the children without the necessity of their moving. At a signal the children open their eyes and look. If they see the object, they do not say anything but sit down quietly in their chairs. When all have seen it, the first child to see it may hide it the next time.

Songs and conversation—

1. Song, "All Things Bright and Beautiful," No. 15, *Songs for Little People*. If the children do not know this song, the teacher will sing to them.
2. Conversation.—Ask children to tell what makes them grow. Ask what helps flowers to grow. When the answer "sunshine and rain" is secured, have one child be the sun. Have the sun stand before the children with arms clasped over the head. The sun moves slowly around the circle while the teacher sings a song of the sun or sunshine. She may sing to the music of "Good Morning to You":

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The sun is warm,
The sun is warm,
The sun is warm,
It helps the flowers grow.

The children imitate raindrops by lightly tapping on the floor with their fingers. Let them experiment; soft rain, then harder, then very hard (rainstorm), then soft again. While the children imitate the rain the teacher sings the "Pitpat" song, No. 113, *Songs for Little People*. After she has sung it several times, the children may sing the "Pitpat" part with her, tapping softly on the floor all through the song.

Relaxation—

1. Play being Sunbeam Fairies.—The music may be "Narcissus," "Humoresque," "Spring Song," "To a Wild Rose" or something similar.

2. Play Raindrop Fairies, using the same music but a little faster and more staccato.

For all plays of this type the music should be airy, light and quick. Let the children interpret for themselves. If there is no response, the teacher should show what is meant. Simple, short little running steps with a pause or two now and then is all that is necessary. Arms should be held gracefully in the air. For rain, let the fingers move and the arms be still. The wind is also a good subject for interpreting during March.

Stories—

Tell one or more of the following:

"The Wind's Fun," *The Story Garden*, Lindsay.

"The Cat and the Mouse," and

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“The Three Billy Goats Gruff,” *The Teachers’ Story-Teller’s Book*, O’Grady and Throop.

Closing—

1. Put the room in order.
2. Put on hats and wraps and get papers, etc., ready for going home.
3. Seated on circle waiting for parents. Old stories may be told or the time spent in conversation.

April

Rest period—

1. Make the children comfortable.
2. Dramatize Humpty Dumpty.—One child sits on a chair or table for the wall. A number of children are chosen for “king’s men” and a number for the “king’s horses.”

All repeat,

Humpty Dumpty sat on a wall

Humpty Dumpty had a great fall

(Humpty Dumpty falls to floor.)

All the king’s horses and all the king’s men,

Couldn’t put Humpty Dumpty together again.

(The king’s men and the king’s horses try to,
but cannot lift Humpty Dumpty.)

3. “Here We Go ’Round the Mulberry Bush,” in *Singing Games*, Hofer.

Songs and conversation—

Introduce the idea of awakening life by asking the children to tell flowers they have seen. Speak of these as flowers that are awake. Ask what

helped them waken. Do you think they are glad to be awake? Are you happy when you wake in the morning and have a long day to play? Don't you think the flowers are glad, too? The birds are glad the flowers are awake. The bees and butterflies are glad. Why? Introduce the word, "Easter" as a word that means that the flowers and trees that have been sleeping are awake. The teacher sings "Easter Song," No. 75, *Songs for Little People*.

Relaxation—

Story Play.—Have the children work out the play of flowers asleep in the sun, the raindrops come, move among the flowers, soft breezes come and move among them, gradually the flowers begin to waken. Birds and butterflies may be introduced into the action of the story. All the children of the group should be used. After the flowers are entirely awake the bees, birds, butterflies, etc., fly away. The flowers and birds may choose names. Use music of type suggested in March program.

Stories—

"The Wee Nest," *The Story Garden*, Lindsay.

"The Hop-about Man," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

Closing—

1. Put room in order.
2. Prepare for home going.
3. Seated on circle to wait for parents. Have children sing favorite songs.

May

Rest period—

1. Make the children comfortable.

2. Snail game, *Singing Games*, Hofer.

3. Stoop Tag.—Piano plays skipping music. When the music stops, the children stoop. The last one to stoop is out of the game and takes his seat. The game continues until only one is left.

4. Dramatize Jack and Jill. Jack and Jill with a real or imaginary pail walk up the hill and then coming down Jack falls and Jill is pulled after him with the pail.

Songs and conversation—

Secure several kinds of flowers which have fragrance. Let the children smell them all, seeing that each child knows the name of each flower. Then have a child hide or close his eyes and hold a certain flower so he can smell it. He must say which it is.

See how many flowers children know. Sing songs of the flowers to them. *Songs of the Child's World*, No. 1, Riley and Gaynor, and *Songs for a Little Child*, Baker, contain a number of songs of flowers. Several are found in *Songs for Little People*.

Relaxation—

The teacher gives directions and the children imitate her movements. Sway like trees; run like a breeze; blow the leaves on the trees; fly like birds; hop like little birds, etc.

Stories—

Show a picture of a little child helping in some way. Develop the thought of helpfulness with picture as was

done in the December program. If a larger picture cannot be secured, the picture on page 26, *The Story Garden*, Lindsay, may be used. Ask such questions as, "What is the little girl doing?" "Is she having a happy time?" "Is the wind blowing?" "How do you know it is blowing?"

Tell the story, "Thimble Biscuit," *The Story Garden*, Lindsay. If another story is needed, tell "The Strawberry Shortcake" in the same book.

Closing—

1. Put the room in order.
2. Prepare for going home.
3. Seated on the circle, wait for parents. Talk of the program for next Sunday. If there is a lawn that can be used, suggest that if the day is sunshiny and warm you will play on the lawn.

June

Rest period—

1. "The Farmer in the Dell," *Singing Games*, Hofer.
2. Dramatize, "The Crooked Man." Select the children for the characters and permit them to act the words as they wish.

"There was a crooked man,
Who walked a crooked mile,
And found a crooked sixpence
Against a crooked stile.
He bought a crooked cat,
Which caught a crooked mouse,
And they all lived together in a crooked little
house."

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3. "Round and Round the Village," *Singing Games*, Hofer.

Songs and conversation—

Talk of the birds that have been seen and heard.

Sing "The Birds' Year," and "The Nest," Nos. 148 and 150, *Songs for Little People*.

Relaxation—

Select some of the children to be birds, others are children who feed the birds. The birds peck imaginary crumbs from the ground or from a child's hand. The birds fly home when the music is played. Select other birds and children and repeat.

Stories—

Tell one or more of the following:

"The Brown Birds," *The Story Garden*, Lindsay.

"Johnny and the Three Goats," and

"Find a Dark Place," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

Closing—

1. Put the room in order.

2. Prepare for going home.

3. Children seated on the circle. Talk of what will be done in the home during the afternoon. Guess whose mother will be the first to come.

July

Rest period—

1. Children made comfortable.

2. Play Circus.—Talk with the children about what animals are in a circus and have each child imitate an

animal, if possible. One may readily be a camel, with some paper stuffed under dress or blouse in back, dancing bear, dancing on hind feet and then on fore feet, running ponies and many other circus friends. Give opportunity for several children to be each animal. Have one child who as circus master calls on the animals to dance, to walk, etc. The circus master calls upon pretty ladies to walk the tight rope (string along the floor), etc., before an admiring audience. Appropriate music helps.

If a good play spirit is shown by the teacher and she plays with the children without seeming to notice them, but all the time suggesting by her actions better ways of acting, the children will not be too self-conscious to imitate and really enjoy being animals. If it is practical, the least bit of costume will help very much and seem to make them more anxious to play. A nice cap may be made of newspaper for the circus master.

Songs and conversation—

1. Talk with children of what they can do to help at home. They should be able to get and put on their own shoes; clean their teeth after meals; put chairs to the table; to help mother by doing what she wants them to do, be careful when crossing street. The teacher may say,

“Stop! Look! Listen!
Before you cross the street,
Use your eyes,
Use your ears,
And then use your feet.”³

³By Carl McKay. Found as a song and game in *Song and Play*, Danielson and Conant.

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2. Review old songs. Have them sung by individual children, by groups and by all. Select one singer and have him select others to sing with him.

Relaxation—

Blowing Bubbles.—Empty spools may be used instead of pipes. Secure as many spools as there are children in the group. Prepare a bowl of soap bubble solution. A small quantity of glycerine added to suds will make the bubbles tough and give color if blown in the sunlight. Have a thin cotton blanket arranged as a hill down which the bubbles are to roll. This is better for an outdoor game. The entire story period may be utilized with blowing bubbles, if the children are interested.

Stories—

If out of doors and there are no disturbances near, tell one or more of the following in *The Story Garden*, Lindsay:

“Ten Pennies.”

“The Lovely Moon.”

“The Saucer Pie.”

Closing—

1. Have materials used for bubble blowing put away.
2. Prepare for going home.
3. Wait at the appointed place for parents.

August

Rest period—

1. Children made comfortable.
2. Ring Beanbag.—Draw circles on the floor or ground and have the children toss bags into them.

Songs and conversation—

Have children select favorites and sing as suggested in July program. Have children repeat rhymes. Have a very simple form of contest by having the children repeat all the rhymes they know. The teacher may have children take turns repeating.

Relaxation—

Play story.—Make an imaginary visit to the seashore. Select children for waves, sandfiddlers and children playing. They should build houses on the sand, the waves roll over the houses. The children run into waves, swimming, etc.

Stories—

“The King’s Rabbits,” and
“Little Dog and Big Dog,” *The Story Garden*,
Lindsay.

Closing—

1. Put the room in order.
2. Get ready for going home.
3. Meet parents as arranged for.

September

Rest period—

1. Children made comfortable.
2. “London Bridge,” if Story Hour is held on lawn.
3. Squirrel and Nut.—The children form a circle, standing with hands back of them. A cup is formed with the hands. All close their eyes. The squirrel runs around the circle and drops nut (or some object) in some one’s hands. That child opens his eyes and

runs around the circle trying to catch the squirrel. The squirrel takes the child's place in the circle and the game continues. If the squirrel is caught, he must get out of the game or into the middle of the circle.

4. I'm Very, Very Tall.—The children form a circle with one child in the center who hides his eyes. The circle repeats:

“I'm very, very tall (stretch arms over head and reach up on tiptoe),
I'm very, very small (stoop down to floor),
Sometimes tall (stand up)
Sometimes small (stoops)
Guess which I am now?”

The circle follows a leader (child or teacher) and takes either position. The child in the center guesses. If he is correct, they clap hands and choose another.

Songs and conversation—

Begin a series on “People Who Help Us.” There are a great many people who help us, we must have clothes, shoes, food, a house, etc. Ask the children to tell what kind of work father does. Develop subject of co-operation in helpfulness. Then select several people who help us and go more into detail. For example, take a policeman. He is brave. He is helpful (mention helping children across the street). He is kind. He is unselfish. He is usually a big strong man. Show pictures, if possible. Talk of two other helpers, if there is time and the children are interested. The carpenter, grocer, baker and postman are good subjects.

Relaxation—

Play going to school and have policemen to help children across the street. Work out a Story Play with this idea.

Stories—

Repeat:

“A birdie with a yellow bill,
Hopped upon my window sill,
Cocked his shining eye and said,
‘Aren’t you ’shamed, you sleepy head?’ ”

Prepare a transparency by pasting two pieces of oiled paper in a frame or border, about an inch wide, of heavy paper or cardboard, leaving the lower edges of the oiled paper open. Mount figure of a child and of a bird on the end of two cardboard sticks. Insert the mounted figures between the pieces of oiled paper from the lower or loose edges. Work as a Punch and Judy show is worked. Push the child up and as the verse is repeated push the bird up. Let the children work the figures and repeat the verse.

“Little Sleepy Head,” *Story Garden*, Lindsay.

“The Street Musicians,” *The Teachers’ Story-Teller’s Book*, O’Grady and Throop.

Closing—

1. Put materials away and the room in order.
2. Get hats and papers and be ready for going home.
3. Seated on circle to wait for parents. The last Sunday of September, talk with the children about those who will be promoted to older group in the Church school and in the Story Hour.

IV

Primary Programs

Suggestions for leaders of the Primary Group—

Themes in harmony with the aims of the first and second year of the Primary Graded Lessons have been selected for the Story Hour. One program for each month is given. This is suggestive and by changing the story or play will serve for the entire month. The superintendent and teachers of the Primary Department will be able to assist in the selection of materials for the Story Hour.

With the exception of one story, the stories for the year's program have been selected from two books, *The Story-Teller*, Lindsay, and *Stories Children Need*, Bailey. "Drakebill," suggested in July and September programs, is found in *The Teachers' Story-Teller's Book*, used for the Beginners' programs.

The books from which additional stories are listed contain valuable materials and two or three will afford sufficient story material for a year's work. Many of the books recommended on page 87 may be obtained from the public library. A few favorite stories found in borrowed books may be copied in loose leaf notebook for use after the book is returned.

The rest period—

There will be need at the beginning of the work of the morning for a period of relaxation or rest. The children should be physically comfortable. The games played during the rest period should afford oppor-

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tunity for bodily movements rather than stimulate thinking. Unless all children enter the room at the same time the first game should be one that will permit any child to join when he enters the room without causing confusion.

The worship period—

This should be conducted in the most informal manner. It should differ from the worship period in the Primary Department. While songs, Scripture and prayers are suggested, the larger part of the time set apart for worship should be spent in leading the children to express their own thoughts.

The story period—

The leader should not hurry in the telling of stories but should permit the children really to enjoy each story told. There should be one principal story which carries the message of the morning program. In addition to this, several familiar favorites may be told by the leader or children. This period as well as the others of the program should be informal and the children encouraged to express themselves.

Play—

If the children have been active and seem in the least overstimulated, this period should be spent in quiet work, looking at pictures or books, or in free play. The time may be spent in dramatizing stories or in telling of stories by the children.

Closing—

The room should always be put in an orderly condition. If materials or equipment belonging to an-

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other group in the church has been used, these should be returned to their proper places.

Preparation for Story Hour—

To assist in planning the work for each Sunday morning certain items are listed at the beginning of each suggested program as preparation for the Story Hour. These should be provided for in advance. At the regularly held conference of Story Hour workers helpers should be assigned these duties and the name of the helper responsible for each should be kept by the Story Hour leader.

October

Themes: Obedience, amiability or cheerfulness as displayed by children in home, school and playground.

Preparation for Story Hour—

1. Appoint a helper to receive the children as they enter the room, or to take charge of the children who remain in the Primary room for the Story Hour.
2. Arrange chairs; provide for ventilation.

Rest Period—

1. "Muffin Man," *Children's Singing Games*.
2. "Turning the Mill." (Same. Page 43.)

Worship—

1. Preparation for worship. Have the children seated on circle. Show a nature picture or call attention to flowers in the room. Through conversation develop the thought that God shows his love through nature.

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2. Songs, "All Things Bright and Beautiful," No. 15, *Songs for Little People*. "Praise Him," No. 6, *Songs for Little People*. If these are not familiar, substitute others that are well known.

3. Chorus of "Can a Little Child Like Me?" No. 52, *Songs for Little People*, as a prayer.

Stories—

1. "The Song That Traveled," *The Story-Teller*, Lindsay.

2. "The Gradual Fairy," *Stories Children Need*, Bailey.

Play—

1. Marching.—Have the children march around the circle until the music stops, when all stop and stoop. The last child to stoop must go to center of circle. If piano is not available, the leader may clap her hands for the marching.

2. Dramatize Mother Goose rhyme or a familiar story.

Closing—

1. Put the room in order.

2. Get hats, papers, etc., and be ready for leaving.

3. Waiting for parents. While waiting for the close of the church service, the children are seated on the circle and the time spent in telling familiar short stories or conversation. Occasionally the children like to guess whose mother will be the first to come.

If it is not necessary for the children to wait for some one, have them march from the building in an orderly manner.

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Additional Materials

Stories—

"The Pig Brother," *Golden Windows*, Richards.

"Raggylug," *How to Tell Stories*, Bryant.

"The Sheep and the Pig," *Folk Tales and Fables*, Bryant.

"The Ten Fairies," *Stories to Tell Children*, Bryant.

"How the Home Was Built," *Mother Stories*, Lindsay.

"How Nice It Would Be," "The Happy Prince," "The Story of Merry-mind," "The Months," "The Greedy Parrot," "The Frog Prince," "The Fairy Who Judged Her Neighbors," *Stories Children Need*, Bailey.

"The Plate of Pancakes," "The King's Servant," "The Little Maid, Hildegard," *The Story-Teller*, Lindsay.

Play—

A new song may be taught during the play period.

November

Themes: Sympathy, gratitude or thanksgiving.

Preparation for Story Hour—

1. Mount pictures suggesting sympathy, gratitude or a seasonal thought, on heavy paper or cardboard and cut into irregular pieces for puzzles. On the reverse side of each piece of each picture write the same number. Place the pieces of each picture in large envelopes and mark with title and number.

Familiar Thanksgiving verses, poems or songs may be written and cut into puzzle shapes and used as picture puzzles are used.

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2. Appoint a helper to receive the children.
3. Arrange the room.

Rest period—

1. "Did You Ever See a Lassie?" *Children's Singing Games*, Hofer.
2. "I Spy."

Worship—

1. Preparation.—Through questions, have the children tell of the good gifts they have. Repeat during the conversation, James 1:17a.

2. Song, "How Strong and Sweet My Father's Care," No. 12, *Songs for Little People*. If the children do not know this, substitute a prayer song suggesting God's love for his children.

3. The song, "My Father's Care," *Song and Play*, by Danielson and Conant, may be sung to the children.

Prayer song—

Chorus of "Can a Little Child Like Me?"

Stories—

1. A Room for a Friend," *Beginners Graded Lessons*, No. 45, and "Primary Graded Lessons," Year I, Lesson 45. 2 Kings 8:8-11.

2. "The Queer Little Baker Man," *Stories Children Need*, Bailey.

Play—

1. Work with puzzles. Each child may have a puzzle or several may work together. Allow a certain number of minutes for arranging and at close of the time, exchange puzzles. Or each may continue with puzzle until it has been correctly arranged, the idea

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of playing a game may be maintained by noting the time taken for each to finish.

2. Have children sing one or more favorite songs learned in Church school or public school.

Closing—

1. Place puzzles in envelopes and put room in order.

2. Get hats, wraps and papers, and make ready to leave.

3. While the children are seated and waiting, guide the conversation along lines of special Thanksgiving activities of home, school or church. Unless the children's share in other group projects interferes, plan a Thanksgiving gift.

Additional Materials

Stories—

"The Fisherman and His Wife," "Johnny Chuck Finds the Best Thing in the World," "Little Daylight," "The Months," "The Greedy Shepherd," *Stories Children Need*, Bailey.

"The Apple Dumpling," "The Two Brothers," "The Magic Flower," *The Story-Teller*, Lindsay.

"A Good Thanksgiving" (to be read), "The Half-Chick," "The Big Red Apple," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

"Old Man Rabbit's Thanksgiving Dinner," *For the Story-Teller*, Bailey.

"The King's Thanksgiving," *Tell Me Another Story*, Bailey.

Play—

"Magic Music"; "Who Knows My Child?" Dramatizing favorite story.

December

Theme: Love, reverence, Christmas.

Preparation for Story Hour—

1. Appoint helper to receive the children.
2. Secure music for the rest period.
3. Arrange chairs so that there will be room for marching.

Rest period—

1. "Button, Button."
2. Interpretive music.—Walk, run or skip as music suggests. If piano cannot be used, have simple exercises, such as standing on toes, hands over heads, arms straight in front, to sides, wave arms, imitate trees, birds, etc.

Worship—

1. Preparation.—Lead the children to talk of the coming of Christmas and develop thought of God's best gift.
2. Scripture verse, John 3:16.
3. Song. "Praise Him," or other familiar praise song.

Stories—

- "The Jar of Rosemary," *The Story-Teller*, Lindsay.
"The Promise," *The Story-Teller*, Lindsay.

Play—

Select several children for snowflakes, several for trees and one child for the wind. Retell the story, "The Promise," and have the children who are snowflakes repeat the couplet urging the harper to turn

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back, as they imitate the whirling and twirling. Have the couplet of the trees given in the same way by children selected to be trees. Have the wind give the lines for the wind. Give opportunity for each child to be snowflake, tree or wind.

Closing—

1. Put the room in order.
2. Put on hats and wraps, get papers, etc.
3. Seated and waiting for parents. Discuss Christmas plans or sing familiar Christmas songs.

Additional Materials

Have the children tell of Christmas plans; sing the Christmas songs they are singing in the public schools.

The Christmas songs in *Song and Play*, by Danielson and Conant, will be found interesting to the children. Several may be dramatized. "The Blessed Baby Jesus," "The Friendly Beasts," "The Shepherd's Story," and "Bethlehem" may be sung to the children.

January

Themes: Promptness, perseverance, tidiness.

Preparation for Story Hour—

1. Appoint a helper to receive children.
2. Arrange the room.

Rest period—

1. "Looby Loo," *Children's Singing Games*, Hofer.
2. "Good Morning."

Worship—

1. Preparation.—Talk with the children of the plan of always speaking to the heavenly Father when about to begin a new work. Suggest that January is the beginning of a new year and they will wish to ask the heavenly Father's help in doing the right things. Through questions lead the children to suggest some of the things one should do. Secure specific things rather than the vague "Be good," or "Be kind." Emphasize the fact that the heavenly Father will help.

2. Prayer-song, "Father, Lead Me Day by Day."
(See page 140.)

Stories—

"Lions in the Way," *The Story-Teller*, Lindsay.

"The Pancake," *The Story-Teller*, Lindsay.

Play

1. Dramatize one of the stories.
2. Game, "Shopping."

Closing—

1. Put the room in order.
2. Get hats and wraps and papers.
3. Seated on circle to wait for parents. Tell or have the children tell short, well-known stories.

Additional Materials

Have the children bring the story books which they received Christmas. The story and the play periods may be devoted to the sharing of these. Some of the children may have received toys which can be brought and shared in this way. Care should be exercised that no damage is done books or toys brought.

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February

Theme: Truthfulness, courage.

Preparation for Story Hour—

1. Find incident of Washington praying before going into battle or an incident of prayer by other great Americans.

2. Prepare twice the number of small red or decorated hearts as there will be children in the group. Make the hearts of construction paper, drawing paper or cardboard.

3. Hide hearts in room.

4. Appoint a helper to receive the children.

Rest Period

1. "Follow Your Leader" (march).

2. "Do This—Do That."

Worship—

1. Preparation.—Tell of Washington or some other great man who talked to the heavenly Father. Develop thought of dependence upon God in all things.

2. Prayer.—Should be brief, definite, in language understood by the children and expressing their needs. Close with song, "Father, Lead Me Day by Day."

Stories—

"Samson," page 89.

Play—

Hunting for Hearts.—Have the hearts hidden about the room for the children to find. One child may search until he finds a heart, when he takes his seat and another hunts and so on until each child has found a hidden heart. The time for searching should be

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limited and each child takes his seat when limit is reached. If he has not found a heart, he will have another chance. After each has found one, permit the entire group to hunt for the remainder. Or several children, or the entire group, may hunt at the same time. As soon as a child finds one heart he should take his seat until each child has found one.

Closing—

1. Put the room in order.
2. Put on wraps, hats and prepare for leaving.
3. Seated on the circle, talk with the children and encourage those having more than one heart to give the extra ones to friends for bookmarks.

Additional Materials

Stories—

“How Cedric Became a Knight,” and “The Little Hero of Haarlam,” *In Storyland*, Harrison.

Stories of Washington found in many books and current magazines.

Play—

Have sashes of red and white crepe paper for the girls and folded caps of blue paper on which are pasted silver stars for the boys. Improvise marches and form the flag. Sing patriotic songs and talk of our flag and what it means to us.

March

Theme: Forgiveness, courtesy, kindness, helpfulness.

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Preparation for Story Hour—

1. Provide thimble or other small object for game.
2. Provide a number of letters for the word puzzles or sentences. These may be cut out of white or colored cardboard or heavy paper, or they may be printed upon small squares of cardboard.

Place the letters for several words or a brief sentence in each envelope.

Rest period—

1. "Thimble" or "Button."
2. "Going to Church."

Worship—

1. Preparation.—Show pictures of Jesus helping people. Through conversation lead the children to state that Jesus helped people because he loved them.

2. Prayer-song, "Love's Lessons," No. 26, *Songs for Little People*.

Stories— (Select one.)

"The Boy Who Was Left at Home," page 99.

"The King of the Golden River," *Stories Children Need*, Bailey.

"The Bell of Atri," *Stories Children Need*, Bailey.

Play—

Word or sentence puzzles.

Closing—

1. Put the room in order and make sure all materials are put away.

2. Get hats and wraps and make ready for going home.

3. While seated on the circle and waiting for parents, lead the children in conversation upon some familiar experience. This may be telling of birds that they have seen, flowers that they have planted, what they are to do during the afternoon or other interesting events in their lives.

Additional Materials

Stories—

“The Wake Up Story,” “The Cat and the Mouse,” “The Little Gray Pony,” *The Teachers’ Story-Teller’s Book*, O’Grady and Throop.

“How the Cricket Brought Good Fortune,” “Where Love Is, There God Is Also,” “The Toad,” *Stories Children Need*, Bailey.

“The Apple Dumpling,” *The Story-Teller*, Lindsay.

Play—

“I Spy,” “Simon Says” (adaptations), “Hot Ball” (see Beginners program for October).

April

Theme: Unselfishness; the beauties of nature.

Preparation—

1. Select story for dramatization.
2. Provide pictures for scrapbooks or for mounting. Provide large envelopes for holding the pictures selected by the children.

Rest Period—

1. Permit the children to examine and talk about the pictures, or engage in other practical activity.
2. “The Garden,” *Children’s Singing Games*, Hofer.

Worship—

1. Preparation.—Lead the children to tell of gardens and rain and sunshine. Help them to discover God's part in the growing of flowers and other things in the garden.

2. Prayer.—Thank the heavenly Father for rain and sunshine. This prayer must be very brief, definite, in language understood by the children and expressing their desires.

3. The first verse of "A Prayer for Each Season," No 10, *Songs for Little People*. If this is not familiar, use another song expressing the same thought.

The entire worship period may be spent in conversation.

Stories— (Select one.)

"The Bluebird," "Thumbelina," "The Happy Prince," *Stories Children Need*, Bailey.

Play—

1. Selecting and placing in envelopes under topics the pictures provided. For this divide the children into groups of five or six and give each group a number of pictures and one large envelope. Ask them to select all of the pictures of a given type, such as birds or flowers or those showing kindness. Have the topic or type of pictures to be selected written on the large envelope and request the children to place the selected pictures in this envelope.

When one group has placed in the envelope all the pictures of the type called for, the remaining ones may be passed to another group. This passing of pictures continues until all are classified and placed in envel-

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opes. These may be mounted or used for scrapbook work for a week-day meeting of group.

2. Dramatize a familiar story.

Closing—

1. Put the room in order. Put away all materials.
2. Put on hats and get papers and be ready for going home.
3. While waiting for the parents, lead the children to talk of their pets or their gardens or of home happenings.

Additional Materials

Stories—

“The Three Golden Apples,” “Little Daylight,” “The Kingly Children,” *Stories Children Need*, Bailey.

Games—

“Letting Out the Doves,” “Flower Match” (see pp. 120 and 121), “Did You Ever See a Lassie?”

May

Theme: Love for others, the Golden Rule, generosity.

Preparation—

1. Secure copy of picture, “Christ and the Children,” by Plockhorst, or “The Hope of the World,” by Copping.
2. Arrange for dramatizing the story selected.

Rest period—

The children may be taken to the lawn for several games. While it will be wise to ask the children to

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suggest one or more of the games, the leader should be prepared by having several ready in the event there are no suggestions by the children.

For indoor play, "Shopping," page 119.

Worship—

1. Preparation.—If the play was on the lawn, the children may be seated on the grass for a period of informal conversation and singing. If indoors, show the picture suggested and with that as topic for conversation, lead the children to tell that Jesus loves little children.

2. Prayer-song, "Jesus, Friend of Little Children," No. 29, *Songs for Little People*.

3. Song, "Jesus Loves Me." If the children are out of doors, change the word "Bible" to "flowers," "trees," "birds," or any other object of nature. On Mother's Day, change to "mother."

Stories—

"Where Love Is, There Is God Also," *Stories Children Need*, Bailey.

"Ander's Cap" (Mother's Day), *Stories Children Need*, Bailey.

Play—

1. Dramatize the story selected.

2. Teach song, "The Extra Prayer," No. 14, *Songs for Little People*.

Closing—

1. If on the lawn, have the children come quietly into the building for hats and papers and to get ready for going home.

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2. If session was in the room, put materials away and see that the room is in order.

3. While waiting for parents have short favorite stories told.

Additional Materials

Stories—

“The Good Samaritan,” “A Kind Woman Who Became Queen,” “The Hop About Man,” *The Teachers’ Story-Teller’s Book*, O’Grady and Throop.

Play—

“Do This—Do That”; “Good Morning”; if on the lawn, “Round and Round the Village,” *Children’s Singing Games*, Hofer.

June

Theme: Honesty, bravery, fidelity.

Preparation—

Secure flowers or pictures of flowers for the flower match.

Rest period—

1. Singing game, “The Snail,” *Children’s Singing Games*, Hofer.

2. “Simon Says” (may adapt to other than finger movements).

Worship—

1. Preparation.—Ask the children to tell what they saw that was pretty on the way to church. Lead them to tell of the flowers, birds and other lovely gifts of the Father. Suggest that we sing our love and thanks to him.

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2. Song, the "Love" and "Thank" verses of "Praise Him."

3. Prayer-song, "How Strong and Sweet My Father's Care."

Stories— (Select one.)

"The Quest for the Nightingale," *The Story-Teller*, Lindsay.

"The King's Servant," *The Story-Teller*, Lindsay.

"The Prophet Who Was Afraid of a Queen," page 109.

Play—

Continue teaching the song, "The Extra Prayer," *Songs for Little People*.

"Do This—Do That," page 123.

"Flower Match," page 121.

Closing—

1. Put the room in order.

2. Get hats and papers and be ready to go home. If the work was done on the lawn, the children come into the building for hats and papers and should remain in the building until the close of the Church service.

Additional Materials

If the Story Hour can be on the lawn, the play period may be spent in blowing bubbles. Into a bowl of soapsuds pour a small amount of glycerine, which gives toughness and color to the bubbles. Place some of the bubble solution in small cups or saucers for the children. If spools are used for blowing, use clear water and have a small piece of soap on which the spool is rubbed after being dipped in the water.

July

Theme: Justice, rights of others, the Golden Rule.

Preparation—

If the work cannot be done on the lawn, have flowers or something in the rooms that will remind the children of the out of doors.

Rest period—

1. "Farmer in the Dell," *Children's Singing Games*, Hofer.

2. "I Spy."

Worship—

1. Preparation.—Have the children tell what they have done during the week. Lead them to emphasize the good times they have had.

2. Prayer.—Thank the heavenly Father for happiness.

3. Song, "The Extra Prayer," "*Songs for Little People*. If the children have not learned this song as was suggested in the June program, the teacher may sing it to them.

Stories—

"The Two Brothers," *The Story-Teller*, Lindsay.

"Drakebill," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

Play—

If out of doors, play some one of the tag games.

If the work is done indoors, have a quiet game or permit the children to choose their own play.

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Closing—

1. All materials put away and the room made tidy.
2. Get hats and papers and be ready for going home.
3. While waiting for parents, have the children tell you the stories they like best. Make a list of the ones mentioned.

Additional Materials

Stories—

“The Hut in the Forest,” “The Stars in the Sky,”
The Teachers’ Story-Teller’s Book, O’Grady and Throop.

Play—

1. Select favorites from *Children’s Singing Games*, Hofer.
2. Teach song, “The Children’s America,” *Song and Play*, Danielson and Conant.

August

Theme: Self-control, contentment.

Preparation—

Arrange for the word or picture puzzles.

Rest period—

1. “Follow Your Leader,” if the work is on the lawn.
2. “Simon Says.” This may be a marching game on the lawn.

Worship—

1. Preparation.—Lead the children to tell of trips they have taken. Develop the thought of how happy

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we should be because of the many lovely gifts the Father has placed about us.

2. Song.—“The Extra Prayer.” If not familiar to the children, the teacher sings as a close to the conversation.

3. Prayer.—Close with the refrain of “Can a Little Child Like Me?” *Songs for Little People*.

Stories— (Select one.)

“The Song That Traveled,” *The Story-Teller*, Lindsay.

“The Magic Flower,” *The Story-Teller*, Lindsay.

Play—

“Letting Out the Doves,” page 120.

Puzzles, if work is done indoors.

Closing—

1. Put the room in order and all materials in place.
2. Get hats and papers and be ready for going home.
3. Informal conversation as to what the children are to do during the week.

Additional Materials

Stories—

Old favorites such as “The Story of the Three Little Pigs,” “The Story of the Three Bears,” “The Little Red Hen and the Grain of Wheat,” *The Teachers’ Story-Teller’s Book*, O’Grady and Throop.

“The Little Red Hen and the Grain of Wheat.”

Play—

If out of doors, play some form of tag.

If indoors, have a free play period, permitting the children to look at story books, boxes of pictures or whatever they may do and not interfere with others.

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September

Themes: Friendliness, industry, patience.

Preparation—

Provide a soft ball for the ball game.

Rest period—

“The Jolly Miller,” *Children’s Singing Games*, Hofer.

“Do This—Do That,” (p. 123).

Worship—

1. Preparation.—Talk with the children of vacation. Encourage those who have been away to tell of the good times they have had. Lead the conversation to the opening of school. Develop the thought of the heavenly Father wishing us to have a good time and also of his wish that we go to school.

2. Song, the third verse and the refrain of “Can a Little Child Like Me?” as a prayer.

Stories—

“The Kingly Children,” *Stories Children Need*, Bailey.

“Drakebill,” *The Teachers’ Story-Teller’s Book*, O’Grady and Throop.

Play—

Make list of favorite stories for telling the other Sundays of the month.

Sing favorite songs.

Closing—

1. Put the room in order.
2. Get hats and papers and be ready for going home.
3. Tell favorite stories while waiting for parents.

Additional Materials

Stories—

“The Magpie’s Nest,” “The Hop-about Man,”
“The Old Woman and Her Pig,” *The Teachers’ Story-
Teller’s Book*, O’Grady and Throop.

Play—

Have children select favorite games.

Story Lists

The value of stories in religious education—

The purpose of a story is to carry a message. It is the concrete presentation of a truth. It influences the emotions and through the emotions gains control of the will. And the training of the will is fundamental in religious teaching.

The story touches and brings into action the imagination which is the creative ability of the child. Through the exercise of his imagination he is enabled to form ideals of conduct. No step for world betterment is ever begun that was not first the imagined ideal of some one. To see an ideal clearly is the measure of one's power in the world.

The story shows virtue being lived. The child through the action of the story sees the results of good and evil deeds. He thinks, feels and acts in sympathy with the characters of the story and their experience becomes his own. He does not need actually to live the events of the story to appreciate the law of cause and effect. He has seen in the story the operation of the law in a concrete form.

The story is indirect teaching which is the most effective type of teaching because it brings out the initiative of the pupil. It arouses his mental activity, lacking which there is no learning. The child sees the events of the story as pictures and judges the merits of the story's message in relation to his own environment.

A story brings joy to the listener and there is no stronger ally of work than happiness. While listening, the child is content, satisfied and in a receptive mood. Lessons of unselfishness, obedience, kindness, cheerfulness, truthfulness, honesty, patriotism, purity, justice and other characteristics which teachers of religion wish to cultivate, may be impressed by means of the story.

Bible stories—

Bible stories are used in the Church Story Hour for their literary value, to deepen the children's appreciation of the Bible, and for their influence upon the children's conduct. Children should think of the Bible as the greatest of all story books. Ruskin has said, "It would be pre-eminently the child's book even though it had no religious value above other books." It must be more than a book of rules, maxims and memory verses.

"Bible stories, being the perfect tales of the world, should be told as nearly as possible in the language and style in which they are written. Some modification is necessary for the purpose of clarifying, but biblical expressions should be frequently used."—*Educating by Story-Telling*, Cather.

Stories from the Beginners and Primary Courses—

In selecting a story from the Beginners or Primary course for telling or for reading, make sure it has already been used as a lesson story. The best time for using such stories is two or three weeks after they were used as lesson stories. This will mean nearly a year will pass before they are used as lessons for the younger children of the Church Story Hour group. Do

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not use the same approach to the story as was used by the Beginners superintendent or Primary teacher.

In the following list the number of the lesson in the Beginners or Primary course is given. By remembering that Lessons 1 and 53 of the Beginners courses and Lesson 1 of the Primary courses are taught the first Sunday in October, the leader of the Church Story Hour group can plan for the telling or reading of any story selected from the list given.

The title of a story may be different in the Primary course from that used in the Beginners course. Beginners titles are used in the list.

"A Baby in a Basket Boat," B 4, 5 and 53; P Yr. 1, 15; Exodus 1:22; 2:1-10.

"How God Fed Elijah," B 6; P Yr. 1, 18; Yr. 3, 42; 1 Kings 17:1-6.

"A Night Under the Stars," B 15; P Yr. 1, 20; Genesis 28:10-22.

"The Gathering of Manna," B 32; P Yr. 2, 42; Exodus 16:1-4, 14-31.

"The Story of Jonah," B 34; Jonah, chapters 1-3.

"Going on an Errand," B 35; P Yr. 1, 35; Genesis 37:1-5, 12-17.

"A Room for a Friend," B 45; P Yr. 1, 45; 2 Kings 4:8-11.

"David and a Lame Prince," B 48; P Yr. 3, 5; 2 Samuel 4:4, 2; chapter 9.

"The Story of Ishmael," B 56; Genesis 21:8-21.

"The Story of Noah's Ark," B 58 and 59; P Yr. 1, 6 and 7; Genesis 6:8—7:1.

"A True Friend," B 93; P Yr. 3, 2; 1 Samuel 29:1-42.

"A Kind Uncle," B 94; P Yr. 1, 44; Genesis 13:1-12.

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“Helping Build a Wall,” B 100; P Yr. 2, 6; Nehemiah, chapters 1 and 2.

“Elisha Teaching His Servant to Trust,” P Yr. 3, 45; 2 Kings 6:8-17.

Stories to be read—

In addition to stories to be told, a list is given of those which may in whole or in part be read to the children. A generation ago Bible stories were read by father, mother or older sister to the children of the home and there was woven into the lives of the boys and girls an abiding love, reverence and appreciation of the Bible. Today the average home expects the church to provide the religious nurture of the children. Even in the exceptional home where the Bible is read devotionally in family worship, it is often neglected as story reading.

The Church Story Hour will provide the opportunity for Bible story reading and a number of stories, with suggestions, are given. The list is merely suggestive and the leader is expected to select others which she thinks will appeal to her group and which will develop love for the Bible.

The reader should bear in mind the susceptibility of little children to example and by her handling of the Bible show her love for it. The Bible should not be read when the group is disorderly.

It will frequently be necessary to add some word of explanation during the reading to make clear an unfamiliar word, story setting or custom. This explanation should never be of a moralizing nature.

The following list of stories for reading is selected from the Beginners and Primary courses and the number of the lesson is given in order to assist the leader

in arranging the time for their reading. (See paragraph preceding the list of stories for telling.) Suggestions for reading will be found elsewhere in this book, under the story title.

"When God Spoke to a Little Boy," B 86; P Yr. 1, 29.

"Joseph's Dream Comes True," B 41; P Yr. 1, 37.

"Jacob Sends Benjamin to Egypt," B 41; P Yr. 1, 37.

"The Creation of the World," P Yr. 1, 1.

"Elijah Helping a Mother," B 96 and 97; P Yr. 1, 42.

"A Little Maid Who Was Helpful," B 85; P Yr. 1, 46.

"The Story of the Good Samaritan," B 18 and 51; P Yr. 3, 23.

Additional stories by themes—

A number of stories in the following lists may be used in the programs of several months. Each story is listed under the theme nearest in accord with its message. The nonsense and miscellaneous list will be helpful in filling in the programs where the suggested stories are not available.

October.—Stories under the themes: obedience, amiability, cheerfulness, as displayed by children in the home, school and playground.

"The Pig Brother," *The Golden Windows*, Richards.

*"Raggylug," *How to Tell Stories to Children*, Bryant.

"Opechee, the Robin Redbreast," *Wigwam Stories*, Judd; *The Art of Story-Telling*, Cowles.

*Stories so marked are for the Beginners group.

*"The Sheep and the Pig," *Folk Tales and Fables*, Bryant.

"The Cloud," "The Ten Fairies," *Stories to Tell to Children*, Bryant.

"How the Home Was Built," *Mother Stories*, Lindsay.

"The Little Maid Hildegarde," *The Story-Teller*, Lindsay.

November.—Stories under themes: sympathy, gratitude, Thanksgiving.

"The Roll of Bread," "Three Guesses," *A Story Garden for Little Children*, Lindsay.

"Hans and the Four Giants," a Thanksgiving story, *In Storyland*, Elizabeth Harrison.

"The Queer Little Baker Man," *Stories Children Need*, Bailey.

"Old Man Rabbit's Thanksgiving Dinner," *For the Story-Teller*, Bailey.

"The King's Thanksgiving," *Tell Me Another Story*, Bailey.

December.—Stories under themes: love, reverence, Christmas.

"The Great Walled Country," *Why the Chimes Rang*, Alden.

"The Christmas Cake," *More Mother Stories*, Lindsay.

"The Shepherd Who Turned Back" (Syrian legend), *Educating by Story-Telling*, Cather.

"Robin's Christmas," *The Art of Story-Telling*, Cowles.

"The King's Birthday," *Mother Stories*, Lindsay.

"The Christmas Angel," *The Third Book of Stories for the Story-Teller*, Coe.

"The Little Fir Tree," *Stories to Tell to Children*, Bryant; *The Children's Book of Christmas Stories*, Dickinson and Skinner; *Christmas Stories and Legends*, Curtiss.

"The Little Girl's Christmas," "A Christmas Star," "The Golden Cobwebs," "A Story of the Christ Child," "The Legend of Babouscha," "Little Gretchen and the Wooden Shoe," *The Children's Book of Christmas Stories*, Dickinson and Skinner.

"Little Piccola," "Little Jean," "The Christmas Story," "The Little Shepherd," "The Shepherd Who Didn't Go," "The Star," "Little Gretchen and the Wooden Shoe," *Christmas Stories and Legends*, Curtiss.

"Why the Chimes Rang," *Why the Chimes Rang*, Alden.

*"The Golden Cobwebs," *How to Tell Stories to Children*, Bryant.

*"Loving and Giving," *A Course for Beginners in Religious Education*, Rankin.

January.—Stories under the themes: promptness, perseverance, tidiness.

*"Dust Under the Rug," *Mother Stories*, Lindsay.

"The Plowman Who Found Content," *The Art of Story-Telling*, Cowles.

"The Loving Cup," *In Storyland*, Harrison.

"The Bad Little Goblin's New Year," *Tell Me a Story I Never Heard Before*, Stewart.

"The Robin's Christmas Song," *Stories Children Need*, Bailey.

*"Little In-a-Minute," *For the Story-Teller*, Bailey.

"Johnny and the Three Goats," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

*"The Turkey Nest," *More Mother Stories*, Lindsay.

February.—Stories under themes: courage (overcoming fear), truthfulness.

"How Little Cedric Became a Knight," *In Storyland*, Harrison.

"Butterfly Blossom," "The Call of the Cuckoo," *Tell Me a Story I Never Heard Before*, Stewart.

"The Little Cowherd Brother," *Stories Children Need*, Bailey.

"The Honest Woodman," *In the Child's World*, Poulsson; *The Art of Story-Telling*, Cowles; *Æsop's Fables*.

*"Three Billy Goats Gruff," *How to Tell Stories to Children*, Bryant; *The First Book of Stories for the Story-Teller*, Coe.

"The Princess that Lived on a Glass Hill," *The Child's Book of Stories*, Coussen.

"The Little Hero of Haarlem," *How to Tell Stories to Children*, Bryant.

March.—Stories under themes: forgiveness, courtesy, kindness (helpfulness).

*"The Whale and the Elephant," *"The Little Half-Chick," *Stories to Tell to Children*, Bryant.

"The Poor Man and the Rich Man" (retold from Grimm), *Educating by Story-Telling*, Cather.

"Little Sister Kindness and the Loving Stitches" (Frances Margaret Fox), *The Art of Story-Telling*, Cowles.

*"The Dog and His Shadow," *Folk Tales and Fables*, Bryant.

"Granny's Garden," "The Spirit of Winter," *Tell Me a Story I Never Heard Before*, Stewart.

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"The Basket Woman," "Snow White and Rose Red," *A Staircase of Stories*, Chisholm and Stedman.

"The Wake-Up Story," "The Cat and the Mouse," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

April.—Stories under themes: unselfishness, nature.

"The Boy Who Discovered Spring," *Why the Chimes Rang*, Alden.

"The Little Old Woman Who Went to the North Wind," *Firelight Stories*, Bailey.

*"The Legend of the Dandelion," *"The Woodpecker Who Was Selfish," *For the Children's Hour*, Bailey and Lewis.

"The North Star," *Wigwam Stories*, Judd; *The Art of Story-Telling*, Cowles.

"The Line of Golden Light," "The Discontented Mill Window," *In Storyland*, Harrison.

"The Hidden Servants," *Stories to Tell to Children*, Bryant.

"The Chattering Aspens," "The Willow Maiden," "Candlemas Eve," *Tell Me a Story I Never Heard Before*, Stewart.

*"Fleet Wing and Sweet Voice," *Mother Stories*, Lindsay.

"The Coming of the King," *The Golden Windows*, Richards.

May.—Stories under themes: love for others, Golden Rule, generosity.

*"The Crane Express," *In the Child's World*, Poulsson.

*"Why the Morning Glory Climbs," "The Little Pink Rose," "The Mirror of Matsuyama," *How to Tell Stories to Children*, Bryant.

"The Coming of the Wonder Tree," "Why the Grizzly Bear Goes on All Fours," "The Duty that Wasn't Paid," *Educating by Story-Telling*, Cather.

"The Gold Bugs," *Firelight Stories*, Bailey.

"The Queen's Necklace," "The Gold Bugs," *The Art of Story-Telling*, Cowles.

*"The Top and the Ball," *Folk Tales and Fables*, Bryant.

"Little Beta and the Lame Giant," "The Little Gray Grandmother," *In Storyland*, Harrison.

"The Nightingale," "The Brahmin, the Tiger and the Jackal," "Prince Cherry," *Stories to Tell to Children*, Bryant.

"The Flute Which Blew from Fairyland," "The Ogre and His Dragon" (through changing by fairy), *Tell Me a Story I Never Heard Before*, Stewart.

*"The Little Girl with the Light," *Mother Stories*, Lindsay.

"Where God Is, There Love Is Also" (Tolstoi), *Stories Children Need*, Bailey.

"Margaret of New Orleans," *Stories to Tell to Children*, Bryant.

June.—Stories under themes: honesty, bravery, fidelity.

"The Knights of the Silver Shield," *Why the Chimes Rang*, Alden; *The Third Book of Stories for the Story-Teller*, Coe.

"The Story of the Man in the Moon," "How They Came to Have Kite Day in China," *Educating by Story-Telling*, Cather.

"The Strange Story of a Wonderful Sea God," "Old Johnny Appleseed," *In Storyland*, Harrison.

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"Queen Marguerite," "In a Rose Garden," *Tell Me a Story I Never Heard Before*, Stewart.

*"Mrs. Tabby Gray," "The Open Gate," *Mother Stories*, Lindsay.

*"The Brave Tin Soldier," *Anderson's Fairy Tales*.

July.—Stories under the themes: justice, rights of others, Golden Rule.

"Betsy Ross and the Flag, *World Stories Retold*, Sly.

"The Ant and the Dove," *Folk Tales and Fables*, Bryant.

"Prince Harweda and the Magic Prison," *In Story-land*, Harrison.

"The Cry of the Eagle," "The Prince's Dream," *Tell Me a Story I Never Heard Before*, Stewart.

"Moufflou," *A Staircase of Stories*, Chisholm and Stedman.

"Nahum Prince," "The Greedy Shepherd," *Stories Children Need*, Bailey.

August.—Stories under themes: self-control, contentment.

"The Cut Tongue Sparrow," *A Staircase of Stories*, Chisholm and Stedman; *The Teachers' Story-Teller's Book*, O'Grady and Throop.

*"The Discontented Pig," "The Greedy Cobbler," "Why the Japanese Love the Stork," *Educating by Story-Telling*, Cather.

"The Adder That Did Not Hear," *The Art of Story-Telling*, Cowles.

"The Little Pine Tree that Wished for New Leaves," *Folk Tales and Fables*, Bryant.

"The Country Mouse and the City Mouse," *Stories to Tell Children*, Bryant.

"The Golden Windows," *The Golden Windows*, Richards.

"The Little Rabbit Who Wanted Red Wings," *For the Story-Teller*, Bailey.

"The Rat Princess," *How to Tell Stories*, Bryant.

*"The Discontented Pendulum," *Ethics for Children*, Cabot.

September.—Stories under themes: friendliness, patience, industry.

"Giant Energy and Fairy Skill," *Mother Stories*, Lindsay.

"The Thrifty Squirrels," *In the Child's World*, Poulsson.

*"The Ant and the Grasshopper," *Æsop's Fables*.

*"The Little Red Hen," "The Castle of Fortune," *Stories to Tell to Children*, Bryant.

"The North Wind's Baby," "The Gay Little King," *Tell Me a Story I Never Heard Before*, Stewart.

"The Elves and the Shoemaker," *Stories to Tell to Children*, Bryant.

"The Sailor Man," *The Golden Windows*, Richards.

*"The Woodpecker Who Was Selfish," *For the Story-Teller*, Bailey.

*"The Sheep and the Pig That Built the House," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

Easter Stories.—The following are appropriate for the Story Hour Easter Sunday.

"The Boy Who Discovered Spring," *Why the Chimes Rang*, Alden.

*"A Lesson in Faith," *Parables from Nature*, Gatty.

Mother's Day Stories.—The stories told the first Sunday of May can be those which deepen the appreciation of the love and care of mother while those told the second Sunday may carry the message of response to a mother's love and care.

"About Angels," *The Golden Windows*, Richards.

"Fairy Fancy," "Dreams of Gold," *Tell Me a Story I Never Heard Before*, Stewart.

"Mother Murre," *The Third Book of Stories for the Story-Teller*, Coe.

Missionary Stories.—The stories listed seek to establish a feeling of sympathy and kinship through the thought of hearing the same stories the children of other nations hear and love.

"Why the Japanese Love the Stork," "Why the Grizzly Bear Goes on All Fours," "How They Came to Have Kite Day in China," *Educating by Story-Telling*, Cather.

"The North Star," "Opechee," "The Robin Redbreast," *Wigwam Stories*, Judd; *The Art of Story-Telling*, Cowles.

"The Nightingale," *Stories to Tell to Children*, Bailey.

"Butterfly Blossom," "The White Elephant," *Tell Me a Story I Never Heard Before*, Stewart.

How the Artist Forgot Four Colors, *Missionary Stories for Primaries*, Applegarth.

Miscellaneous list (including humorous and nonsense stories).—Stories in this list can, by slight changes, give a message under several themes. A number are nonsense tales and should be told for the sheer fun of them.

"Why the Bear Sleeps All Winter," *Firelight Stories*, Bailey; *The Art of Story-Telling*, Cowles.

*"The Gingerbread Man," "The Jackal and the Alligator," "The Little Jackal and the Lion," "Little Half-Chick," "The Jealous Courtiers," *Stories to Tell to Children*, Bryant.

"The Travels of a Fox," *For the Story-Teller*, Bailey; *Folk Tales and Fables*.

"Cat and the Parrot," *"Epaminondas," *How to Tell Stories to Children*, Bryant.

*"Tabby and the Mice," "The Good King" (also called "The Lame King or Lame Animals"), Why the Dog Cannot Endure the Cat, nor the Cat the Mouse," *The Art of Story-Telling*, Cowles.

*"How Brother Rabbit Fooled the Whale," *Best Stories to Tell*, Bryant.

*"The Three Pigs," *Folk Tales and Fables*, Bryant.

"Lazy John," *A Staircase of Stories*, Chisholm and Stedman.

"Mr. Frog and Mr. Elephant," "The Story of Lamkin," *"The Teeny Tiny Lady," *Fireside Stories*, Bailey.

"The Blue Flower," (Mary Wilkins Freeman), *For the Story-Teller*, Bailey.

"Titty Mouse and Tatty Mouse," *"The Fox and the Rooster," *The Teachers' Story-Teller's Book*, O'Grady and Throop.

"The Brave Little Tailor," *The Child's Book of Stories*, Coussens.

"The Wheat Field," *The Golden Windows*, Richards.

Story Books

Alden, Raymond, M.: *Why the Chimes Rang.*

Anderson, Hans Christian: *Wonder Tales, Fairy Tales.*

Bailey, Carolyn Sherwin: *Firelight Stories for the Story-Teller, Stories Children Need, Merry Tales for Children, Tell Me Another Story.*

Bailey and Lewis: *For the Children's Hour.*

Baldwin, James: *Fifty Famous Stories Retold.*

Brown, Alice: *The One-Footed Fairy.*

Bryant, Sara Cone: *How to Tell Stories to Children, Stories to Tell to Children, Best Stories to Tell to Children, Stories to Tell the Littlest Ones, Folk Stories and Fables.*

Burgess, Thornton: *Old Mother West Wind.*

Cather, Katherine: *Educating by Story-Telling.*

Coe, Fanny E: *The First Book of Stories for the Story-Teller, The Third Book of Stories for the Story-Teller.*

Cowles, Julia Darrow: *The Art of Story-Telling.*

Coussen: *The Child's Book of Stories.*

Curtiss, Phoebe: *Christmas Stories and Legends.*

Danielson, Frances Weld: *Story-Telling Time.*

Dickinson and Skinner: *The Children's Book of Christmas Stories.*

Gatty, Margaret: *Parables from Nature.*

Harris, Joel Chandler: *Nights with Uncle Remus.*

Harrison, Elizabeth: *In Storyland.*

Hodges, George: *When the King Came.*

Judd, Mary Catherine: *Wigwam Stories.*

Jacobs, Joseph: *Æsop's Fables.*

Lindsay, Maud: *The Story-Teller, A Story Garden, Mother Stories, More Mother Stories.*

O'Grady and Throop: *The Teachers' Story-Teller's Book.*

Olcott, Frances, J.: *Good Stories for Great Holidays.*

Poulsson, Emilie: *In the Child's World.*

Richards, Laura, E.: *The Golden Windows, Five Minute Stories.*

Rankin, Mary E.: *A Course for Beginners in Religious Education.*

Slossons, Annie Trumbull: *Story-Tell Lib.*

Sly, William J.: *World Stories Retold.*

Missionary picture stories and books—

Little Helper Picture Stories.

Little Neighbors Picture Stories.

Applegarth, Margaret: *Missionary Stories for Little Folks: First Series.*

Colson, Elizabeth: *Friends of Ours.*

Hazeltine, Katherine: *They Love Him Too.*

Hall, Katherine: *Children at Play in Many Lands.*

Headland, Isaac Taylor: *Chinese Mother Goose.*

VI

Bible Stories

The stories which appear here are not found in the Beginners or Primary course of the International Graded series or, if included in the courses, are presented with different emphasis. The leader should read the story as recorded in the Bible and become so familiar with the content of the story that she can tell it in a simple conversational and informal manner. The stories should not be treated as dramatic readings but rather as the basis for conversation.

The Story Hour grouping and program of work being less formal than the grouping and program for the same ages in the Church school will permit the use of materials which would prove too mature if used in the popular conception of story material.

Where the suggestion is given for reading from the Bible the leader is urged to select the verses which will interest and which will be understood by her group. She will maintain the thread of the story by telling in her own words the portions she does not read and which are essential to the full appreciation and understanding of the story.

Reading the stories in this way should stimulate interest, deepen love and increase knowledge of the Bible.

Samson

The heavenly Father gave to the people called Hebrews or Israelites the beautiful land of Canaan for their home. The Israelites loved and served God but

the people who lived in Canaan did not love or serve God, and they were the enemies of the Israelites. A part of the land of Canaan was a broad meadow by the Great Sea. And in this broad meadow lived the Philistines who hated the Israelites. Whenever the opportunity came the Philistines would come into the places where the Israelites had their homes and would steal their wheat and corn, and their sheep and their oxen; they burned their homes and carried away the young men and the young women to be their servants.

Many times the Israelites tried to drive them out of Canaan but could not because the Philistines were so strong.

Not far from the broad meadows near the Great Sea was a part of Canaan with high hills, from the top of which one might look toward the sea across the place where the tents and homes of the Philistines stood. It was on the top of one of the highest hills that the little town of Zorah was built. And in Zorah lived Manoah and his wife. From the door of their home they could see the cities of the Philistines. To see these enemies of their God living in the beautiful meadow which had been promised the Israelites and to remember the many times they had come into the cities of the Israelites and stolen and killed made Manoah and his wife very sad. With all the people who loved and served God they had been waiting and watching for some one to help the Israelites drive the wicked Philistines out of the land.

We do not know many things about Manoah and his wife but we know they loved God and prayed. We do not know in what kind of a house Manoah and his

wife lived. They may have been rich and have had a large fine house or they may have had a little one of two rooms with not even a window. On the wide bench that was around one of the rooms there may have been a great number of cushions of bright colored materials—red and purple and blue and yellow and green silk or rich looking cloth. They might have had two painted chests filled with lovely robes of fine linen. Our Bible says not a word about these things but it does tell us there were no little girls or boys in their home. And we believe that Manoah and his wife would have given whatever they might have had in their home, the costly cushions and fine robes, for a little daughter or son. They prayed to the heavenly Father asking that a little child be sent them.

And so it happened one day, an angel stood before Manoah's wife—but she did not know he was an angel; she thought he was one of God's good men called prophets. The angel said, "Behold thou shalt have a son. If you will do as I tell you, eat or drink nothing that will harm you and will give the child only the food and drink that makes children grow strong and healthy, behold, your son shall save the Israelites from the Philistines."

Manoah's wife ran to find her husband and said to him, "A man of God came unto me and his countenance was like the countenance of an angel of God; I asked him not whence he was, neither told he me his name, but he said we were to have a little son. And he told me I was to drink no wine nor eat anything that would harm me; nor must I give such to the child and never must the child's hair be cut for he was to be a Nazirite all his life." (A Nazirite, you know, was

one who promised to faithfully serve God and who ate or drank nothing that would harm his body.)

Manoah prayed to the heavenly Father saying, "Oh, Lord, I pray thee let the man of God whom thou didst send come again unto us and teach us what we should do for the child." And God heard Manoah's prayer for one day the angel came again as Manoah's wife sat in the field. When she saw him she ran quickly to bring her husband. And Manoah followed his wife to the field and asked the angel, "Art thou the same who brought the message to my wife?" And the angel said, "I am." And then asked Manoah, "Will you not tell us what we must do for the child?" And the angel repeated what he had told Manoah's wife. And because Manoah and his wife were kind and generous Manoah asked the angel to wait until they could prepare a dinner for him. Neither Manoah or his wife yet knew he was an angel but thought he was a prophet. The angel answered, "I may stay but I cannot eat your supper. If you wish to make a gift, make it to God." This was such a strange answer that Manoah asked, "What is thy name, that when the little son shall be born we may do thee honor?" But he would not tell his name. So Manoah made a burnt offering to God as was their custom. And as the offering burned, the flames of the fire reaching higher and higher toward heaven, Manoah and his wife saw the angel in the midst of the fire rising toward heaven. They knew now that he was not a man but an angel sent from God.

Believing that what the angel had told them was true they made ready for the little son. The long strip of fine linen in which the little baby must first be

wrapped and all the dainty little garments which Israelite mothers prepared for their babies were ready and then God sent the little baby. And his mother named him Samson.

In the Bible many stories are told of Samson. He became the strongest man that ever lived. And he used his strength against his people's enemies, the Philistines, and made them afraid of him and afraid to trouble his people.—Judges, chapter 13.

Six Dreams

The first dreams were those of a young boy. I shall not call his name but you may tell who it is when we have heard all of the dreams.

This boy lived on a farm near Hebron with his father, ten older brothers, one sister and a baby brother. There were green pastures for his father's sheep, there were olive and fig and date trees, there were sweet-smelling grapes and there were fields where the father and the older brothers planted and reaped the wheat for their bread.

His brothers were too old to play with him—they had wives and little children to care for and no time for playing games with their brother. And the baby brother was too young to play in the woods or fields with him. As long as his grandfather was living in Hebron the boy could go to visit him and hear wonderful stories of what his father did when a little boy and how his great-grandfather had come to live in this land. Of course it was fun to help gather the olives and grapes and dates and figs and to lie under the shade of a tree and watch the little lambs frolic about

with their mothers. But doing such interesting things as these, yes, even listening to grandfather's stories cannot always take the place of boys about as old as you are to play games with. This boy was lonesome. And in his loneliness he began to think of strange and wonderful things that might happen.

One harvest time his father let him go to the field to help harvest the wheat. The men lived in the field when they were harvesting and so you see it was a great adventure to be allowed to sleep out of doors and to cook one's meals over a camp fire. And after the day's work was over a boy might sit quite near the men as they talked of the things men are interested in and sometimes tell splendid stories of soldiers and great men. It made a boy feel as if he was almost a man. The boy worked hard all day thinking of the coming happy hour around the evening camp fire. But when the supper had been eaten and the men were beginning their talk he found he was very tired and sleepy. The sun had been down a long time. The stars gave just enough light to make the bundles or sheaves of wheat look almost like people in the shadows. Of course no boy wishes to wander far away at such a time so he found a place near the men and lay listening to their talk of the wheat and of the number of sheaves each had bound that day. Looking across the field he saw the sheaves of wheat. Then the fire died down, the men found sleeping places and the field became very quiet.

As he lay sleeping he thought he was again helping his brothers cut and bind the wheat into sheaves. Suddenly the sheaf he was binding sprang from his hand and stood before him. Then quickly the sheaves his

brothers were binding sprang from their hands and bowed before his sheaf. Now in those days people believed dreams were ways in which God made them to know the future. When one had a dream one went to a wise person and asked, "What does my dream mean?" So next morning the boy told his brothers his dream. They were angry because they thought the dream meant they would one day bow to their younger brother. They hated their younger brother.

Not long after this the boy had another dream and it was so strange and puzzled him so greatly that he told his father. He said, "Behold I dreamed the sun and the moon and eleven stars left their places in the sky to come down and bow before me." This dream made the older brothers so angry they thought the father should punish the boy. But the father looked at the boy's eager face, remembered his ready obedience and while warning him not to boast yet thought, "Who knows but some day his mother and I and his brothers shall bow before him?"

The next dreams were dreamed in a country a long, long way from Hebron. The boy was a young man and was in prison in Egypt. He had done no wrong but was in prison because some one had told what was not true of him. He did not grumble and plan how he could escape from prison but each day helped the other prisoners and did the things his old father had taught him God wished done. One day two new prisoners were brought to his prison. They were the butler and the baker of the King of Egypt. They had displeased the King and he had sent them to prison. One morning when the young man went into the room where the King's butler and the baker were he found them look-

ing very sad. He asked, "Wherefore look ye so sad today?" And they answered and said, "We have each dreamed a dream and we have no one to ask the meaning of our dreams." The young man said, "Tell me your dreams."

Then the butler said, "In my dream, behold, a vine, was before me; and in the vine were three branches; and as I looked the branches shot out blossoms and the blossoms turned into three clusters of ripe grapes. And I picked the grapes and squeezed the juice into the King's cup and it became wine and I gave it to King Pharaoh to drink, just as I used to do when I served as his chief butler." Then the young man said: "This is what your dream means: the three branches are three days; and within three days the King shall send for you and you will again be the King's chief butler and serve the King his wine." It's no wonder the King's butler wished to reward one who had promised such a pleasant meaning to his dream, so when the young man asked that the butler remember him and try to have the King release him a promise to do this was readily given.

The baker then told his dream. "I dreamed," he said, "and behold, three baskets of white bread were on my head: and in the uppermost basket were all kinds of baked food for the King; and birds came and ate the food." "This is the meaning of your dream," said the young man to the King's baker, "The three baskets are three days and within three days the King shall command that you be put to death."

On the third day after telling the dreams there was a great feast in the palace for it was the King's birthday. And the King sent for the butler and gave him

the silver cup which meant that he was again the King's butler. But the King, on the same day, ordered the baker to be put to death.

And now the last dreams were dreamed by King Pharaoh. The butler had lived in the King's palace two years but had never mentioned to the King the story of the young man in prison. The butler had forgotten his promise. The King's dream was like this: he thought he was standing by the Nile river and there came up out of the river seven kine (cattle) which were very fat and they began to feed upon the tall grass that grows near the river bank. And while these were eating the grass there came out of the water seven kine which were very thin and lean. These ate the fat kine. And again Pharaoh dreamed and in his dream saw seven ears of corn growing upon one stalk and each ear was full and good. Then there came an east wind which blew upon the full ears of corn and there came seven thin, poor ears which seemed to swallow the full ears. And when Pharaoh awoke he was troubled because he could not think what his dreams meant. He called all the magicians and wise men of Egypt to his palace but not one of them could tell the King the meaning of his dreams.

The King's friends, his servants and all who lived in the palace were wondering what the King's dreams could mean and trying to think of some one who could tell the meaning to the King. And then the butler remembered his dream in prison and the young man who had told him so truly the meaning. The butler said to the King, "I do remember my fault this day. When the King was displeased with me and with the chief baker and threw us in prison, we each had a

dream. And there was in prison a young man who told us the meaning of our dreams and it came to pass exactly as the young man said." Then the King sent for the young man and brought him to the palace and told him the dreams.

"Your two dreams mean the same thing," said the young man to the King. "And the meaning is this: The seven good kine are seven years and the seven good ears of corn are seven years. The seven lean kine and the seven ears of corn blasted by the east wind are seven years. There shall come seven years of great plenty in the land of Egypt. There shall be great crops of wheat and corn and all kinds of growing food. And then after these seven years of plenty will come seven years when nothing shall grow. There will be no wheat or corn grown in the land."

The young man told King Pharaoh that God had made him to know the meaning of the dreams and that it was God who would bring these things to pass. And he advised the King to select some man who would teach the people to save during the seven years when there was plenty and to store the wheat and the corn and the other things in barns that there might be something for the people to eat during the famine years when nothing grew.

The King knew this young man was very wise and he selected him as the one to teach the people to save. Pharaoh took his signet ring from his finger and placed it on the hand of the young man. He gave the young man a robe of fine linen, put a gold chain around his neck and commanded that he should ride in the chariot next to the chariot of the King.

And so it came to pass that the young man became

ruler in the land of Egypt. And when the seven years of plenty were over and the years of famine begun there was abundance of food in Egypt but in many lands there was none. In the land where the young man had lived as a boy and had dreamed of the sheaves of wheat and the sun and the moon and the stars and where his father, now an old white haired man, and his eleven brothers lived, there was famine. And the ending of the dreams is this: The young man's brothers came to Egypt to buy corn and they bowed before and did honor to the ruler who was none other than their younger brother. Later the father and all the kinspeople of the young man came to Egypt to live and so it happened that even his father looked upon him as the ruler of the country. Our Bible says "Jehovah was with him" and his name was

(Let the children supply the name.)

The Boy Who Was Left at Home

Never did a day seem so long to David as this one. Why was it, he wondered, that he, David, the youngest of the family, must stay at home and watch the sheep while his father and brothers were making merry at the feast in Bethlehem? David's father, Jesse, was the great man of the town and it was the time of a yearly holiday and what was so very important, Samuel, the prophet and judge of Israel, had come to Bethlehem and was giving a feast. Jesse and all of his sons had been invited by Samuel to the feast but David was told he must stay with the sheep.

David knew the stories of Samuel; he had heard

of the little boy who was taken to the Temple and given to Jehovah. He knew Samuel had made Saul king of Israel. Samuel was the greatest man David knew. And he could not go to Bethlehem to see him; David must stay at home and care for the sheep. David thought something very important was about to happen for Samuel had walked from his home in Ramah, ten miles away to come to Bethlehem and give this feast. "Am I not a son of Jesse?" thought David. "Why should I have to be the one to stay at home and not one of my brothers?" And David could almost see the table piled high with cakes and bread and raisins and dates and figs and all the good things a boy likes to eat. He thought of the interesting stories Samuel could tell. David knew Samuel would tell of King Saul and of the soldiers. "All the men of Bethlehem will be there to honor Samuel and here I must stay with the sheep," thought David.

David took his harp and sat down in the shade of a tree and began to play that he might forget his great disappointment. The little lambs were frolicking in the sunshine. Watching them David forgot his troubles and his music grew gayer and gayer. The little lambs went skipping faster and faster, sometimes getting far beyond the shade of the tree. One little lamb went skipping so fast that he could not stop until he had almost reached the place where the thick bushes grow. And before he could turn and skip back there came creeping out of the bushes a hungry lion. She caught the little lamb in her mouth and darted back into the bushes.

But quick as she was, David was quicker. He threw down his harp as he sprang up to go to the rescue of

the lamb. It was only a moment until he reached the place where the lion disappeared. David never stopped to think that harm might come to him but pushed his way into the bushes, caught the lion and made her drop the little lamb out of her mouth. David killed the lion and brought the frightened lamb back to its mother. When he took up his harp to play again his music told how happy and thankful he was that he had been with his sheep when the lion came.

By and by the sun began to go down, the long afternoon was slowly passing. David lay upon the ground watching the sheep, listening to the birds sing and perhaps dreaming of the good times his father and brothers were having in Bethlehem. "Now the maids will have finished their work. See how high the tables are piled with figs and raisins and grapes and cakes. Perhaps even now my father and Samuel are taking their places. Eliab will come in after my father, for he is the oldest. Eliab is so tall and handsome Samuel will think he is splendid when he bows before the prophet. Then I think Abinadab and then Shammah will come in. Yes, one by one my brothers will bow before Samuel. And how proud my father will be of them. Perhaps Samuel will ask of Jehovah a blessing for each." These and many other thoughts passed through David's mind and heart as he lay watching his sheep.

Suddenly a messenger came running across the field. David sprang up and started to run to meet the messenger. But he could not run fast because of fright. Surely something dreadful must have happened to his father or brothers that a messenger should leave Beth-

lehem at this time. When they met, the messenger, hardly able to talk because he had ran so fast, said, "Come quickly. Samuel will not sit down to the feast until he has looked upon your face. Behold, your seven brothers, tall and handsome as kings passed before him. But the prophet shook his head and asked of your father, 'Are here all thy children?' And your father answered, 'There remainest yet the youngest; he is keeping the sheep.' Then said Samuel to thy father, 'Send and fetch him for we will not sit down to the feast until he come.' Make haste now and go to thy father and I will watch the sheep."

David's blue eyes sparkled with excitement, his voice trembled as he gave directions for caring for the sheep while he was away. And then tying his leather belt tight about him, drawing up his long coat out of the way of his feet he ran as fast as he could—and David could run fast, you remember he ran faster than a lion. When he came before Samuel his cheeks were rosy and his eyes were bright. He was not tall and kingly looking like his brothers but by the look in his eyes and the clearness of his skin Samuel knew David's heart was brave and pure.

David bowed low before Samuel and as he waited for the old man to speak he felt oil upon his head; he wondered what it meant. The room was very quiet; his father and brothers were looking at him in astonishment. Samuel had anointed him! David could not understand what it meant. He only knew he suddenly felt so very happy and brave and reverent. It seemed to David that Samuel was talking with God and God was very near.

When the feast was over and Samuel had gone to

his home in Ramah, David went back to the sheep. But ever afterwards when David played on his harp as he watched his sheep his music told of great and mighty deeds which he hoped some day to do.—1 Samuel 16:4-13.

The Story of a Good Servant

Abraham was an old man. He was living in Canaan with his son Isaac. Abraham's kinspeople lived in countries a long way from Canaan. His wife, Sarah was dead and he and Isaac were alone except for the servants who waited upon them and looked after the sheep and the camels and the oxen. The time had come when Isaac should have a wife and Abraham began to think of who should be Isaac's wife for in those days parents chose the wives for their sons.

Abraham worshiped and served the one true God but the people who lived around him worshiped idols. Abraham had taught Isaac to love and obey God but other fathers of Canaan had not taught their children of the one true God. You can understand then that Abraham did not wish any of the young women of Canaan to become Isaac's wife. In all the land Abraham did not know of a suitable wife for his son.

He began to think of other places; the places where he had lived. Abraham had lived in several countries, never staying very long in any one place. He remembered the place between two rivers where his brother Nahor had stayed when he left. This was Haran and Nahor was still living in Haran. "Perhaps," thought Abraham, "Nahor or some other kinsman has a daughter who has been taught to worship the one true

God.” The more Abraham thought about this the more he desired a wife from one of his own people for his son. But there was this difficulty, Abraham was too old to make such a long journey that he might select the young woman and he could not let Isaac leave him.

One day Abraham called his oldest and most trusted servant, Eliezer, and talked the matter over with him. Eliezer was the steward who ruled all the servants of Abraham. He had served Abraham for many years and in all things had proved faithful. He was one who knew the every wish of Abraham and would surely be able to make a good selection of a wife for Isaac. Abraham asked Eliezer, “Promise me you will not take a wife for Isaac of the women of Canaan but will find a worthy young woman of my own people for him. I wish you to go to Haran, to the land where my brother Nahor lives and search out a young woman to be my son’s wife.”

Eliezer was afraid he would not be able to persuade a young woman to leave her home and come on such a long journey with strangers. He asked, “My master, I will go and search for the young woman but what shall I say if she is not willing to come back with me? Shall I promise that Isaac shall make the journey to Haran for her?” But Abraham answered, “My son cannot leave this land but I know Jehovah, the one true God will send his angel before thee and will help thee. Yet if you do all you can and the young woman refuse to come then I will not hold you to your promise.” And Eliezer promised all that Abraham asked of him.

Then began the preparations for the long journey.

Eliezer selected ten camels for his caravan. These would carry the men, the food for the month's journey and the presents for the bride and her family. The camels upon which Eliezer and the men rode had seats fastened upon their backs. Probably there was one camel with a seat much finer and more beautiful than the others; this was for the bride.

When all was ready Eliezer and the men and the camels he was to take with him started. The first day they traveled until they came to a well and there they decided to camp for the night. The camels knelt down, the men stepped out of the seats upon the ground, unfastened the strappings of the camels so that they might rest through the night. The camels carrying the provisions knelt down and had their burdens removed so that they also could rest. Water was drawn from the well for the camels and for the supper.

Before the sun was up next morning servants were busy cooking the breakfast and replacing the seats and packs upon the backs of the camels. And then another day's journey was begun. Slowly the long caravan, men riding and men leading the camels, passed along the narrow road, hardly more than a path. When night came the caravan would halt, the camels kneel and the night's camp made as before. By and by one day, just before sunset they came to a well near a city gate. It was not a deep well but was like a shallow spring with steps leading down to the water. Here Eliezer decided to stop for he had reached the city where Nahor had lived.

Now it was the custom in those days for the women to come to the well or fountain each morning and evening to draw water for their families. Eliezer

watched the women of the city pass by with their pitchers on their shoulders going down the stone steps to fill them with water. And as he watched he prayed, talking to God in his heart he said, "O Jehovah, the God of my master Abraham, send me I pray thee good speed this day, and show kindness unto my master Abraham. Behold I am standing by the fountain of water; and the daughters of the men of the city are coming out to draw water; and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and that she shall say, Drink and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac."

And while Eliezer was still praying a very beautiful young woman came to the fountain with her pitcher to get water. When she had filled her pitcher Eliezer ran to her and said, "Give me to drink, I pray thee. a little water from thy pitcher." And the young woman held her pitcher so that he might drink and said, "Drink, my lord." And when Eliezer had drunk she said, "I will draw for thy camels also." Then she emptied her pitcher in the trough where camels drank and drew water until all the camels had finished drinking. All the while Eliezer was becoming more and more sure that this was the wife God had helped him find for Isaac. She was lovely and so kind he wanted very much for her to be the one. He opened one of his boxes and took a gold ring and two bracelets and gave them to the young woman. And he asked, "Whose daughter are you?" And she answered, "I am Rebekah, the daughter of Bethuel, and

the granddaughter of Nahor." This was wonderful news to Eliezer and he was sure God had helped him as his master Abraham said he would.

Eliezer asked, "Is there room in thy father's house for us to lodge?" and she said, "We have room for you to lodge and a place and food for your camels." Then she ran to her home to show her gifts and tell of the stranger she had talked with at the well. And her brother Laban came out to the well and brought Eliezer and the men and the camels to the house. He gave Eliezer water with which to wash after his long journey and he found room for the camels. And he had supper prepared and set before Eliezer. But Eliezer said, "I will not eat until I tell my errand." And Laban said, "Speak on." (Read Gen. 24:34-46.)

"And when she told me she was Rebekah, the daughter of Bethuel, the granddaughter of Nahor I knew Jehovah had helped me find a wife for Isaac. Tell me now if you will give Rebekah to go with me and be Isaac's wife." Rebekah's father and brother said, "This is from Jehovah and we cannot refuse." (Read Gen. 24:51-54.)

Of course Rebekah's mother did not wish her daughter to go so soon and they asked Abraham's servant, Eliezer, to wait ten days but he knew Abraham would be anxiously watching for his return so he begged that they might leave at once. Bethuel said they would ask Rebekah what she wanted to do so she was called and her father said, "Wilt thou go with this man?" And she said, "I will go."

And with her maids Rebekah left her home and started on the long journey to Isaac's home with Eliezer. When they came near Abraham's home they

saw Isaac walking in the field. And when Isaac saw Rebekah he loved her and she became his wife.

And although the Bible says nothing more of the good servant who had taken such a long journey and carried out his master's wishes so well, I am sure he was greatly loved and honored by Abraham and by Isaac and Rebekah.

Elijah Helping a Mother

Elijah had told King Ahab that because of his wickedness he and the Israelites were to be punished. He had said no rain should fall until the King and the people were sorry for their evil deeds. King Ahab would have had Elijah put to death but God hid Elijah in a cave. Ravens brought Elijah bread and meat each day and there was a tiny brook flowing between the rocks which gave Elijah water to drink. When the water of the brook was gone God told Elijah where he could go. (Read 1 Kings 17:8-24 as suggested on page 89.)

Watching for Rain

There had been no rain in the land of Israel for three years. Elijah, the prophet, had told King Ahab that God would not send rain until the King and the Israelites were sorry for their wicked deeds. (The cause of the drought, the stories of Ahab's search for Elijah, Ahab's and Obadiah's search for water, the meeting of Elijah and Obadiah and Elijah's request that Ahab meet him, the meeting of Elijah and Ahab, and the test on Mount Carmel may be discussed. Read 1 Kings 18:41-45 as suggested on page 89.)

The Prophet Who Was Afraid of a Queen

(Through conversation recall events of the test on Mount Carmel, the slaying of the prophets of Baal. Explain that Queen Jezebel worshiped Baal. Read 1 Kings 19:1-14 as suggested on page 89.)

But Jehovah made Elijah to know that he was not the only one who was faithful to the true God. "There are seven thousand who have not served Baal," said Jehovah. And Jehovah commanded Elijah to anoint another as king in Ahab's place. Jehovah also gave Elijah a young man to live with him. Thus Elijah went back to his own country and was no longer afraid of the Queen.

A Kind Woman Who Became a Queen

Once upon a time David grew very angry because Nabal, a very rich farmer for whom David and his men had done many kindnesses, refused to repay David's men for their help. David was so angry that he did not stop to think what was right but girded on his sword, commanded four hundred of his men to be ready and started towards Nabal's home. David was so angry that he meant to kill Nabal, all of Nabal's family and even Nabal's servants.

But Nabal's wife, Abigail was as generous and just as Nabal was stingy and unjust. (Read 1 Samuel 25: 14-20, 23-35, 38-42 as suggested on page 89.)

By and by David became king and Abigail was queen.

A Little Maid Who Was Helpful

Near the land of Israel lived a people called Syrians. The king of Syria had a large army of soldiers. His

favorite captain was Naaman, who was a very great man, indeed.

The Syrians often came into the land of Israel and fought against the Israelites. They carried away wheat and corn from the fields. They drove off the sheep and the camels and the oxen. They even carried away men and women and little children. Listen to a story of a little girl who was carried away by the Syrians. (Read 2 Kings 5:1-6, 9-14 as suggested on page 89.)

The Creation of the World

When we see the trees and the flowers, when we hear the birds singing and when we have on our tables apples and pears and peaches and all the nice vegetables, when we think of the good cow that gives us milk to drink we begin to wonder, where did the first trees and the first flowers and the first vegetables grow? And we wonder where the first birds and cows and horses and all the living creatures came from. We wonder who made our world.

The heavenly Father knew we would wonder about these things. He knew all people would wish to know about the long ago time before the world was made. So he had good men write the story of the beginning of all things in our Bible that we might know and understand.

Read Genesis 1:1-25, 31; 2:1-3 (or as many verses as will be interesting to the children).

The Israelites Learning to Obey

God had led the Israelites out of Egypt where the wicked king had treated them so cruelly. He had

promised them the beautiful land of Canaan for a home but the Israelites sometimes forgot to obey God. The heavenly Father knew if they were to be happy they must learn to obey. So it happened that the Israelites lived in a great wilderness for forty years learning to obey God. They did not stay in one place but moved about carrying their tents and driving their flocks and herds with them. God had told Moses how a big tent called a Tabernacle was to be made. The Tabernacle was their church. God had Moses place in one room of the Tabernacle a chest which was to hold the two stone tables on which God had written his laws. It was not a large chest, just about as big as (call attention to some object about there feet nine inches long and two feet three inches high and broad). It was covered with gold and in each of its four corners was a gold ring. There were two poles covered with gold that were run through these rings when the ark was to be lifted or carried. God gave very strict rules for moving the ark. And when the Israelites saw the ark they remembered God and it helped them to be brave and to obey.

When the Israelites crossed the Jordan River and entered Canaan good men carried the ark into the river and God caused the water to divide so that the men carrying the ark stood on dry land. And the Israelites crossed the river on dry land.

God had commanded the Israelites to conquer the cities of Canaan and the first city to be conquered was Jericho. There was a high strong stone wall around the city of Jericho and the Israelites did not know how they would be able to take the city. And they never could have taken it except they did exactly as God

commanded Joshua to do. In our Bible we may read the story. (Read Joshua 5:13—6:16, 20, as suggested on page 89.)

A Building That Was Never Finished

God wished the children and grandchildren and great grandchildren of Noah to find homes all over the world and not just in one place. After Noah and his sons and their families came out of the ark they traveled to a broad plain between two rivers and as time passed they became such a large number of people there was not room for them to live as God wished.

In this plain they built houses for themselves and began to build a great city. The soil of the plain could be made into bricks and the bricks hardened by fire and so houses and a strong wall could be built. And then they decided to build a great tower, perhaps reaching the sky. They did not talk with God of their plans and they were refusing to scatter over the world and make homes everywhere as God wished them to do. We can read in our Bible what happened. (Read Genesis 11:1-9 as suggested on page 89.)

The Gift of a Son

Elkanah and Hannah had no little children in their home. This grieved Hannah very much. When she looked at other mothers loving their little children she wished and wished that God would send her a little son. Her husband was kind to her and tried to comfort her but there were unkind people who laughed at Hannah because God had never sent her any little boys or girls.

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Hannah missed the little boy or girls she might have had when she was at home but it was even harder when she went once each year to Shiloh where the church stood. Once each year all the fathers and mothers and the children went to Shiloh and there were great feasts and happy family parties. And this is what happened one year when Elkanah and Hannah went to Shiloh. (Read 1 Samuel 1:9-18.)

And by and by God sent Hannah a son and she called his name Samuel because that meant she had asked Jehovah to send her a son.

A Mother Keeping Her Promise

(Recall the story of Hannah asking for a son and of God sending Samuel. Read 1 Samuel 1:11, 18, 19, 21-28.)

When God Spoke to a Little Boy

Recall Hannah leaving Samuel in Shiloh. Tell what Samuel would do to help Eli, the old priest. Tell of Samuel and Eli sleeping in the Temple. Read 1 Samuel 3:2-6, 8-10.

And Jehovah called Samuel again and he answered as Eli had told him, "Speak, for thy servant heareth." Jehovah told Samuel of the punishment that must come upon Eli's sons because they were wicked. Samuel was sorry to hear this for he loved Eli and knew Eli loved his sons. And he knew Eli would ask him what Jehovah had said. (Read verses 15-19.)

Joseph's Dream Comes True

(Recall or tell story of Joseph's dream of the sheaves of wheat.)

It happened in the days when Joseph was governor of Egypt and his father and brothers yet lived in Canaan that there was a great famine. Joseph had helped the Egyptians save corn and other foods each year for seven years. Now when everywhere the people were without corn there were barns filled with corn in Egypt. The Bible says, "All countries came to Egypt to Joseph to buy grain, because the famine was sore (great) in all the earth." (Read Gen. 42:1-25.)

Benjamin's Wonderful Adventure

(Recall story of famine and the journey of the sons of Jacob to Egypt to buy grain.) When the brothers found their money in their sacks they were frightened. When they reached home they told their father of the strange things which had happened. (Read Gen. 43:30-38a.)

But when the grain was gone and the wives and children were hungry the brothers begged their father to let Benjamin go with them to Egypt. (Read Gen. 43:1-17.)

A Dinner Party

Recall the coming of Benjamin to Egypt. Explanation may be given of the custom of seating according to age. The fact that Joseph had a table alone may be mentioned, showing his high position. He was next to the king in authority. He wore the ring in which was the king's seal and which he used as the king did. "The gold chain which Pharaoh put about Joseph's neck was perhaps a beautiful golden collar of delicate work. We can imagine how they cried before Joseph

when he rode in the king's second chariot, Abrech! bow the knee! For today a runner (and sometimes several of them) goes before an Egyptian carriage, his feet and arms bare, a light stick in his hand, his loose white sleeves tied behind his back, his vest glittering with blue and gold, the tassel of his red cap dancing on his shoulder." (Worcester.) The brothers would not fail to be impressed with the greatness of the governor. Read Genesis 43:16-34.

Judah Tells a Story

The dinner party was over and the brothers were making ready to go home. They must have been very happy to know their stay was coming to such a splendid close. They had been honored by the governor, no harm had befallen Benjamin and now all were to return to their father. (Read Genesis 44:1-34.)

Joseph knew his brothers were sorry they had wronged him. He knew they loved each other and their father very dearly. The Bible says (Genesis 45:1, 4).

VII

Play

The place of play in the Story Hour—

“Next to hunger, the play-impulse is the most deeply rooted of all the child’s instincts. * * * Play is nature’s way of developing the child physically, mentally and morally. * * * It is absolute cruelty to make a small child sit still for any but a short period of time. * * * Children will play without help, just as they will eat without help; but we train our children to eat what they should and as they should, and in equal measure should we train them to play games that will give them bodily, mental and spiritual help, and to play in the right way.”¹

Because play is the child’s preparation for life, in that it helps him acquire habits of fairness, generosity, justice, truthfulness, self-reliance and co-operation, it has a place in the program of the church for the child. “Little children will not be saints according to our standards, however carefully they are reared. The character which we hold as ideal is the result of long training. That this education must be most efficiently started, these first years must show some results. The goal which we hope to reach at the end of these first eight years is a child who is mentally and physically active and yet able to control himself in all the ordinary situations in which a child of his age would be thrown upon his own responsibility. He should be self-reliant

¹Mary S. Haviland, *Character Training in Childhood*.

and yet trustful—a well-formed personality and yet with the social inclination to take the great step of the next stage which is the subordination of self toward happy efficiency in relation to one's community."²

Play is valuable as a part of the Story Hour program because it is a means of relaxation, it prevents the irregular entrance of children interrupting the work and is an aid in teaching. By resting the body and arousing a happy attitude toward his environment it helps the child to understand and appreciate the message of the stories and songs. It causes him to think of the church as interested in all phases of his life and will create and deepen his love for the church. It associates the church and religion with happiness in the mind of the child. And through this association will come the attitude of reverence and faith.

Classification of play for the Story Hour—

According to *Play Life in the First Eight Years*, Palmer, all play is classed under two headings: dramatic play and play testing skill; the first involving the imagination and the second, the will. Under the second class will be found plays which develop the body and the social relations and under the first will be plays which interpret life.

Play which tests skill finds its place in the Story Hour program mainly through games which involve social relations. Physical activity will be needed but it will be activity which is directed either toward or against other people. The games will have as their primary aim the gaining by the child of a consciousness of his relation to others. Little children need to have

²Florence U. Palmer, *Play Life of the First Eight Years*.

their "corners rubbed off" through contact with other children. They need the leadership which will help them to understand and appreciate rules. "The great lesson of law as a means of freedom is nowhere so well taught as in well-directed play. A teacher who can successfully lead children to play happily in accord with whatever rules are necessary, is not only forming public sentiment in favor of orderly and fair play, but is also preparing the children for good citizenship."³

Dramatic plays in the Story Hour are those which will be informal interpretation of the child's environment and of the stories that are told. This will be discussed later.

Games—

Games will be used principally during the rest period for relaxation and for securing group feeling. A great number of games will not be needed as the children prefer to play their favorites many times and each local group will have games familiar to the children which they will like to play. No game should be played until the interest lags. The leader should play with the children. Before starting a game the leader should explain it simply, briefly and enthusiastically and in words understood by the children. Good rules for the leader are: know your game, be able to explain it, never scold, take your time. When adapting familiar games use such phrases as "Let us—" and "Shall we—" do this or that? This will give the children the feeling of sharing.

³Florence U. Palmer, *Play Life in the First Eight Years*.

I SPY

Have the children close their eyes while one child places a small object in a place where it can be seen yet will require some search. The first child to see the object gives no hint as to its location but says, "I spy." The game continues until all, or nearly all, have seen the object. Then their eyes are closed again and the first one who sees the object puts it in a new place.

Where older children are playing the object may be placed so they must search for it and the first to find it quietly takes his seat. The game continues until all are seated. The first to take his seat places the object.

SHOPPING

This is an adaptation of the popular game, "I Went to Paris." New players may join as they enter the room by imitating the motions made by those already playing.

The leader says, "Yesterday I went shopping." The player to her right or the whole group ask, "What did you buy?" The leader replies, "I bought a fan" (or any other object whose use can be imitated). The leader begins to fan with right hand. The group responds, "She bought a fan," and each child uses his right hand as a fan. The words may be repeated until the leader says, "Yesterday I went shopping." Again the question is asked by one or more players, "What did you buy?" The leader replies, "I bought two fans," and begins to use both hands as fans. The group repeats as before, "She bought two fans," and uses both hands as fans.

The leader may buy a ball, a doll that walks, a drum, a horn, a swing, a rocking chair, a book or any toy or object which can be suggested by motions. The game may close by buying a music box or a record of a song which the children know. Have all rise and sing the song.

SIMON SAYS

The old game of "Simon says wigwag," where the object is for the leader to have a player follow instructions when she merely says, "wigwag," "thumbs up" or "thumbs down," for very little children can be changed to "Simon says stand up," "Simon says nod your head," "Simon says march," etc. The player who follows instructions when Simon has not given them should leave the group, taking his place in another part of the room.

Another adaptation of this game is given in *Games*, Jessie H. Bancroft, called "I Say Stoop." The leader stands before the group and says quickly, "I say stoop" and immediately stoops herself and rises again, somewhat as in a curtsy. The players all imitate her action; but when the leader says "I say stand" and at the same time stoops, the player who imitates her action is out of the game.

LETTING OUT THE DOVES

This game is described by Dr. Headland in his book, *The Chinese Boy and Girl*, as one loved by Chinese children. It is given in *Games*, Bancroft, as follows: The players stand in groups of three; one in each group is the dove, one a hawk, and the third is the owner. With his right hand the owner holds the dove and

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with his left the hawk. The owner throws the dove from him, first with a gesture of the hand toward himself and then away, as a dove might be tossed for flight in the air, the dove sails away with arms floating like wings. When the dove has sufficient start the owner tosses the hawk. The hawk with outstretched arms tries to catch the dove but must run the exact route taken by the dove. At his discretion the owner claps with his hollowed palms for the return of the birds. The dove cannot come home until the signal is given. This is best played out of doors.

FLOWER MATCH

This game as played by children of Korea, China and Japan may be adapted for playing indoors or may be played out of doors. Each player has a handful of grasses or flowers. One player places a flower in the center of the circle, each player who has the same flower places it with the flower of the first player. When each has had the opportunity to place a flower the first player appropriates the entire pile. The next player lays out a flower and the other players try to match it. The one wins who has the largest number of flowers or grasses when all have had an equal number of turns in placing the flower in the center of the circle. Different sorts of grasses and leaves count in this game as well as different kinds of colors of blossoms.

The game may be varied by placing the flower of the first player in a basket and all who can match that flower place a flower in the basket. The one wins

who first has all flowers in the basket. The basket of flowers if attractive can be given to some one or used in the church.

THIMBLE OR BUTTON

The players are seated in a row or in a circle with hands, palms together, in their laps. The one who is "It" carries a small object, a button or thimble between the palms of his hands and draws his hands through the closed hands of each player. When he has completed the circle or reached the end of the row he asks, "Who has the thimble?" A player is suggested, if that player has not the object the leader asks him to say who has the thimble. This player names a person and the game proceeds in this way until the right person is guessed or the leader says, "Rise up, thimble." The person having the object then becomes "It."

GOOD MORNING

One player blinds his eyes by going to a corner of the room and facing the wall or by hiding his face in the lap of the leader who puts her hands on either side of his head. The leader then silently motions to some other player in the group who rises at once and says, "Good morning, David" (or whatever the child's name may be). The one who has his face hidden responds with "Good morning, Arthur" (or other name). If he does not guess the voice after the first greeting, the greeting must be repeated until the guesser has had three guesses. Should he fail, the player who greeted him becomes the guesser.—*Games*, Jessie H. Bancroft.

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DO THIS—DO THAT

The leader says, "Do this," at the same time making a motion which the players must imitate. When she says, "do that," she makes the motion but all who imitate her must leave the group. The game continues until all have made the mistake of imitating the wrong command.

COMING TO CHURCH

This game is an adaptation of the Train game. Each player is something needed to be ready for coming to the church, such as hat, coat, dress, handkerchief, offering, lesson material, etc. The leader begins to tell of getting ready to come to church. "I must hurry and be ready to leave for church. I must put on my white *shoes*, my white *dress*," etc. As each article is named the player who impersonates that article comes forward and a circle or straight line is formed. When all have been called the group sings to the tune, "Here We Go Round the Mulberry Bush," the following words:

This is the way we come to the church,
Oh, come to the church,
Oh, come to the church,
This is the way we come to the church,
On every Sunday morning.

This is the way we greet all the friends,
Oh, greet all the friends,
Oh, greet all the friends,
This is the way we greet all the friends
At church on Sunday morning.

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Quietly now will each find his place,
Yes, each find his place,
Yes, each find his place,
Quietly now will each find his place
In church this Sunday morning.

The players march during the singing of the first verse, shake hands during the singing of the second verse and very quietly take seats during the singing of the third verse.

The boys may be assembled in one group and girls in another. Or if there are a large number of children, several groups can be formed.

Singing Games—

The following games will be found in many collections of games and can be used as given or adapted for the Story Hour use, by substituting other words.

“Did You Ever See a Lassie?”

“Kitty White” (for very little children).

“Round and Round the Village.”

“Snail.”

“Let the Feet Go Tramp.”

“The King of France.”

“Looby Loo, or I Put My Right Hand In.”

Books—

Play in the First Eight Years, Palmer.

Education by Plays and Games, Johnson.

Games for the Playground, Home, School and Gymnasium, Bancroft.

Children's Singing Games, Hofer.

Songs of the Child World, No. 1, Riley and Gaynor.

Play—Its Value and Fifty Games, Lamkin.

The Church at Play, Richardson.

Value of dramatic play—

“Life itself is the most interesting problem to human beings, and the interpretation of its meaning is an endless fascinating discovery. Everyone, the little child as well as the philosopher, is engaged in the struggle to understand the mysterious power which directs organic activity. The little child must repeat the actual expression of the life which he sees in his endeavor to comprehend it. In this repetition he becomes possessor, through imagination, of the thoughts and feeling which give rise to activities around him. The child enters into the richness of his human inheritance by imitating the words and acts of those with whom he comes in contact. Dramatic play is very necessary for a child. * * * Such play is the great means through which a child can come to the consciousness of the brotherhood of man and the kinship of all life.”⁴

The dramatic plays are those which exercise the imagination. The imagination is most developed between the years of three and six. “A man’s life is largely determined by his imagination and his imagination is largely determined before he is seven years old. * * * During these early years, the child is rehearsing, as it were, his future part in the world drama. And as he is a born actor he copies faithfully the figures of his little world. But he is no mere mimic who copies only the outward action of men. His imagination carries him completely out of himself

⁴Palmer, *Play in the First Eight Years*.

and, for the moment, he actually is a bear, an express train, or an Indian. * * * Then let us feed our children's minds and souls with beautiful imaginings as we feed their bodies with pure, strengthening food. Let us encourage them to act out in little dramas the stories they read and hear.'"⁵

Interpretation of environment—

Some of the games already discussed are plays interpreting the child's world. Singing games lend themselves to this type of play by substituting words describing some activity in the child's experience. Care must be exercised that the subjects for interpretation are not confined to either the younger or the older members of the group but are so arranged and introduced that all will enter into them with interest. The number of subjects which may be played is unlimited, the only restriction being that the children are encouraged to embody in their play only the lovely and true. The following lists of subjects is given as suggestive: a trip to a toy shop, to the country, to the seashore, on a railroad train, mother in the home, the public school, the Church school, birds building their nests, a forest, different animals, different trades, visiting, etc.

Interpretation of stories (dramatization)—

Dramatization in the Story Hour means the informal or educational type in its simplest form. The presentation is not the adult-imposed ideas and words memorized by the child but the presentation which is the child's conception of the story. The characters, the

⁵Haviland, *Character Training in Childhood*.

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setting and the action have been determined by him. It is that type of dramatic play where the child acts the experience through which he has not yet passed, but which has become familiar to him through a story.

The dramatic instinct is universal; every child is an imitator. Through his interpretation of the story he experiences the thoughts and the emotions of the character he is portraying. He acts as he thinks the character acts, he feels as he thinks the character feels. If the character is more advanced morally or religiously the experience is training in higher moral and religious living.

“Judgments are formed and conclusions reached when children enter actively into a situation which presents a problem; ideas become their own through experience. Through dramatization children give expression to these ideas in the light of their own interpretation. The formulation of standards, the placing of values, and the realization of truths and ideals follow as direct results of actively entering into the life-experience of others. * * * People interested in religious education are now realizing that dramatization is not an activity foreign to children, but that it is an outgrowth of the play interest which is natural to all children.”⁶

As a means of instruction it deepens the knowledge of the facts of the story, the means through which the truth or moral of the story was presented. It explains unknown manners and customs and thus aids the children in grasping the purpose of the story. It makes the truth more vivid. It stimulates thinking.

As a means of learning it utilizes the keen dramatic

⁶Elizabeth Miller, *The Dramatization of Bible Stories*.

sense which is inherent in the normal child and provides for self-expression. Religious instruction means the giving of religious information, but religious education is more than religious instruction. It is the child learning how to live. Dramatization enables the child to practice living an idealized part. It exercises his imagination, preventing it being wasted in mere daydreams and guiding it into the realm of practical service and worthy achievements.

As a means of character building dramatization arouses the ability to work with others, inculcates a respect for the rights of others, gives self-confidence, helps overcome self-consciousness and trains in self-control. Little children should not be asked to dramatize the ugly and sordid, they should never be asked to take the part of evil persons.

The story to be dramatized should be morally sound and deal with experiences within the understanding of the group. It should involve much action and have a sound basic structure, a beginning or setting, a climax and a satisfactory ending. It should be told with regard to its possible "scenes" and with much dialogue.

Elizabeth Miller, in *Dramatization of Bible Stories*, gives twelve steps in the dramatizing of a story. For little children the last two, which have to do with putting the performance into permanent form, may be omitted. For the purpose of the Story Hour which has to do with children under nine years of age the dramatization is merely the free and spontaneous playing of the story with words and actions and actors constantly changing.

After the story is told there is the discussion as to the number of characters needed. For little children

the stories should permit every child having some part. When this cannot be done the story should be played several times by different groups until each child has had the opportunity to play a part. There will always be two classes of children in any group, those who are forward and wish to take the important parts and those who must be coaxed to take a part at all. For the timid ones, parts which require no speaking may be selected.

After the characters have been determined and selected the scenes should be planned. These should be determined through questioning the children as to what was done and who did it, where the characters were, etc. The leader should guide but never dictate. If there seem to be a number of opinions and one pleasing to all cannot be reached have each played and the group decide which they like the best.

After the scenes have been decided upon through questions, bring out what the characters should say. The child playing the part usually knows the lines he wishes to say.

Costumes and properties are unnecessary in simple plays used in the Story Hour. If used, they should be merely suggestive, as a sash, a cloth around the head, and should be determined by the children. All costumes and properties should be used from the first playing of the story.

There are a number of stories which may be pantomimed by very little children. Æsop's Fables are suited to pantomime. Everyday duties of the home may be pantomimed and the children guess what is meant.

Stories for dramatization in the Story Hour—

“Hey Diddle, Diddle,” “Jack, Be Nimble,” “Little Miss Muffet,” “Bo-peep,” “Little Boy Blue,” “Jack and Jill,” “Baa, Baa, Black Sheep,” “This Little Pig Went to Market,” “Jack Horner,” “Tommy Tucker,” “The Old Woman Who Lived in a Shoe,” and other Mother Goose rhymes.

“The Sheep and the Pig,” “The Gradual Fairy,” “The Queer Little Baker Man,” “The Months,” “Little Dog and Big Dog,” “The Pancake,” “The Apple Dumpling,” “The Two Brothers,” “Johnny Chuck Finds the Best Thing in the World,” “The Song That Traveled,” “The Three Bears,” “The Gingerbread Man,” “The Three Pigs,” “Ugly Duckling,” and others listed for the Story Hour.

Bible stories in which Deity must be represented should not be dramatized. No attempt should ever be made to represent God’s voice. The child will listen as if to a voice. A list of Bible stories for dramatization is found in the second book listed below.

Books—

Dramatization of Bible Stories, Miller.

Dramatization in the Church School, Miller.

Pageantry and Dramatics in Religious Education, Meredith.

VIII

The Church Nursery

The modern church is recognizing its greater responsibility in the life of its community and in the lives of its membership. The fields of service are widening until the church assumes a place in whatever concerns the welfare of its community. The church does not consider its full duty discharged when it ministers only to those who voluntarily attend its worship and preaching services. The church encourages and assists the people of its community to attend its services and to share in its work.

Among the first whom the church should assist in this way are the mothers of babies and young children. Such mothers are found in every church. Unless some assistance is given they are compelled to remain away from the church services so much that the habit of non-attendance is established. Their interest in the affairs of the church is lost and when the children are old enough for them to attend they find it hard to take their former places in the program of the church. Here is the opportunity for a very fine service that the church may render in helping the home solve its problem of regular church attendance. The most practical way to accomplish this is through the Church Nursery.

While the primary and most readily appreciated purpose of the Church Nursery is to aid parents of young children in attending regularly the church services, it has a more important purpose when considered from

the standpoint of the children. It may be of great value in their religious nurture. Little children who are brought each Sunday become accustomed to being in the church building and church attendance is interwoven with their earliest experiences. {The influence of the family is the strongest element in the religious training of children. Their first attitude toward the church and religious practices is determined through impressions made upon them by the conduct of the adult members of their families. And this attitude has to do with all future habits. "The great plasticity of the period of infancy and early childhood must result in formation of habits. Whether the parents know it or not the very nature of the child's nervous system necessitates learning. It is affected by all that happens to it. * * * The environment of the young child is one of the most important influences in his education. Because of the force of reflex imitation working with this plasticity, the emotional attitudes of those with whom he is surrounded leave their impress on the child before he has lived thirty months."¹

Children who become accustomed to coming to the church grow to look upon church attendance as the natural thing to do. They do so, as do some adult church members pharisaically commend themselves, as performing a duty but gradually they come to look upon regular church attendance as a privilege to be enjoyed.

But the mere bringing of little children to the church building will neither arouse nor develop this attitude.

¹Norsworthy and Whitley, *Psychology of Childhood*.

“For any desired habit, we cannot trust to mere repetition; it must be repetition with satisfactory results.”² The church through its nursery may furnish the environment which its youngest children will enjoy. And this desirable environment does not depend upon fine and expensive equipment or upon a complicated program of amusement but upon the sincere desire and willingness to serve.

The need of the nursery exists in every church but unless there is an appreciation of the need by the mothers it would be useless to begin the work. Therefore, the first step in establishing the work of the nursery is the making of a survey of the church membership to learn how many mothers would be interested. In some localities it will be necessary to arouse the interest of those who should have the advantage of the nursery. Mothers of children three years old and under should be reached by letters or visits and the Church Nursery plan explained and their co-operation secured.

An effective way to reach the mothers with a full explanation of the nursery plan is to call them together at the church for a conference. Those having this matter in charge must remember that to get a representative number of mothers to attend a meeting means careful planning and real work. Invitations to the conference should be given by visits, letters, telephone messages, public announcements and in every way that will bring results. The pastor, director of religious education or other officer of the church should furnish a list of the mothers to those who are planning the conference. The pastor or director or Sunday school superintendent should preside and be responsi-

²Norsworthy and Whitley, *Psychology of Childhood*.

ble for having the work explained by some one thoroughly familiar with the plan to be followed by the local church in conducting its nursery. Opportunity should be given for free discussion and the mothers should be urged to offer their suggestions and in every way made to feel that the purpose of the nursery is to serve them and to co-operate with them in the religious training of their children.

If there is an organization for the mothers of the church the conference may be under its auspices and the work of the nursery may become one of the organization's activities. If there is no organization of mothers the conference may elect one of the mothers as chairman and the mothers meet for conference on regularly agreed upon dates. The superintendent of the Cradle Roll Department may be responsible for calling the mothers together and initiate the work of the Church Nursery.

It may be advisable, even though no form of permanent organization is attempted, to have the pastor or whoever presides at the conference to appoint three or more mothers to serve as an advisory committee for the nursery. The committee would be responsible for the securing of equipment, giving publicity to the work, encouraging mothers to co-operate and in widening the influence by increasing the number of mothers taking advantage of the nursery and assisting the leader in such ways as the local conditions demand. The committee may serve for one, three or six months or for the entire year. If no permanent organization is effected, this first conference should provide for the appointment of the committees for the entire year. This may be done by making all appointments at once

THE CHURCH STORY HOUR

or by delegating the task to some church officer. Whatever is done in the way of organization or appointment of committees must be of the simplest and most informal order.

There should be one person who is responsible for the Church Nursery. This may be the Cradle Roll superintendent or some other person appointed by the Committee on Education.

The leader will be responsible for having a competent person in charge each Sunday and in helping secure helpers.

The ideal person to have charge each Sunday is the motherly woman to whom babies and little children instinctively turn, and who is quiet and efficient, not given to gushing displays of affection or to agitation. The best helpers are girls between twelve and fifteen years of age. But no young girl should be permitted to help in the nursery oftener than once during the month. Recognition should be given young helpers through mention of their work in the church bulletin and in reports of Church school activities.

A class of Intermediate girls may have the nursery as a class activity. The teacher should guide the class in arranging for the helpers who serve each Sunday.

Classes of the Young Peoples or Adult Departments may assume responsibility for furnishing the helpers. Mothers of young children who enjoy the privileges of the nursery may wish to share in the work.

Churches have sometimes found it advisable to pay a nurse to have charge, thus providing expert care of the babies. The amount paid will depend upon the number of babies, the services required and the number of helpers.

The amount and the type of equipment depends upon the local needs and facilities. The successful nursery is not dependent upon expensive and elaborate elaborate equipment. No church should fail in answering the need of its mothers because it cannot provide the ideal. But because proper equipment makes any work more effective the church should equip its nursery in the best possible manner.

It will be necessary to provide a separate room where the babies will be free from noise. If this room is used before the nursery period by other groups, the windows should be raised and the room thoroughly aired before admitting any baby. It should be properly ventilated and heated. It will prove more valuable if it is located so that mothers who wish may leave the babies in their carriages.

The floor should be smooth or covered with a good grade linoleum. A number of thick rugs are needed to add to the room's attractiveness and to permit the children to sit on the floor. Covers of washable material should be provided for the rugs when used for the babies. Cushions covered with soft material are valuable aids with babies beginning to sit alone. The covers should be laundered each week. Additional protection from bumps is had by using a small blanket or comfort under each baby. The blanket or comfort is furnished by the mother and is taken home each Sunday.

Unless there are many children about three years of age chairs will not be needed except for the workers. These should be fourteen inches high and borrowed from the primary department. If chairs are desired

for the three-year-olds they should be eight inches high.

Cots or cribs for the babies unable to sit alone and who do not remain in their carriages will be needed. Helpers should not hold the babies in their laps. The linen used on cots or cribs should be fresh each Sunday.

Pieces of old white linen or cotton should be sterilized and kept in a dust-proof box for emergencies.

Boxes or closet spaces should be made for caring for the hats and wraps and for the materials used in the nursery.

A number of carefully selected toys will be needed. Avoid toys that are easily broken or cannot be cleaned. Large soft balls, wooden blocks, empty spools of different size (small ones on string), celluloid or wooden toys, unbreakable doll and doll bed or cradle and cloth books will usually prove satisfactory. There should be one special toy kept in reserve to win the new or unhappy child or for reward. This may be a rag doll or animal. It must have a name and the children understand that it is a very special honor and privilege to play with this toy.

The nursery should be in order and a helper in charge at least fifteen minutes before the opening of the church service. Parents bringing children for the first time or those not accustomed to staying with new people should tell the helper where they will sit in the church auditorium so they may be easily reached, if needed.

If it is absolutely necessary for a baby or young child to be fed, it should be taken behind a screen where it will not tempt the other children. Eating should be avoided if possible. Cold drinking water

and paper cups (or glasses washed after each using) should be provided and kept behind a screen out of sight and reach of the children.

The room should be put in order before leaving each Sunday. The toys should be cleaned and put in their places.

In the usual understanding of the word there is no nursery program. Some mothers will bring their babies in carriages which are rolled into the room and left at one side. The babies will in many instances need no attention but will sleep or may be amused in very simple ways as they remain in their carriages. Older children should not be permitted to disturb the babies. Children able to sit alone may be placed on rugs, supported by cushions and given a ball or other toy for amusing themselves. Those of eighteen months and older can be interested in finger plays. *Finger Plays*, Emilie Poulsson, contains many attractive finger plays but "The Pig That Went to Market," "The Happy Family," "Mother's Knives and Forks" are old and familiar friends of both helpers and children. Such simple games as "Peekaboo," "Tick-tack," "Trot, Trot," "Ring-a-Round Rosie," marching and Mother Goose repeated with motions are enjoyed by children under three years of age.

Where there are a number of children about three years of age who do not attend the Church school, a special worker may be secured and in a corner of the room behind a screen, or in another room an informal class may be conducted for them. *The Nursery Class of the Church School*,³ Eva B. McCallum, is a book con-

³The Bethany Press, St. Louis, Mo.

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taining stories, rhymes and songs appropriate for use with three-year-old children and will provide material for this group of the nursery children. But this plan should not be followed with children under three years of age or with those who have the advantage of the class during the Church school hour.

More important than equipment or the materials of the program is the personality of those in charge of the morning's work. Their attitude creates the atmosphere. Little children are so very sensitive to their surroundings and persons are of so much greater importance than things. The workers should radiate love, cheerfulness, quietness and confidence. For the aim of the Church Nursery is to make little children comfortable and happy and to associate the church in their thinking with freedom, joy and love.

FATHER, LEAD ME.

1. Fa - ther, lead me day by day,
 2. When in dan - ger make me brave;
 3. When I'm tempt - ed to do wrong,
 4. When my heart is full of glee,

Ev - er in Thine own good way; Teach me to be
 Make me know that Thou canst save; Keep me save by
 Make me stead-fast, wise and strong; And when all a -
 Help me to re - mem - ber Thee, Hap - py most of

pure and true; Show me what I ought to do
 Thy dear side; Let me in Thy love a - bide.
 lone I stand, Shield me with Thy might-y hand
 all to know That my Fa - ther loves me so

For the **Three-Year-Old Children**

**The Nursery Class of the
Church School**

By Eva B. McCallum



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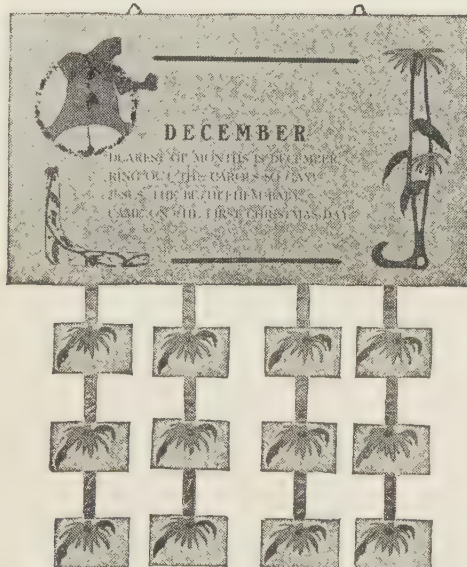


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